

THE
BRIHADARANYAKA UPANISAD

WITH THE
COMMENTARY OF SRI MADHVÂCHÂRYA
CALLED ALSO
ANANDATIRTHA

23698

TRANSLATED BY
RAI BAHADUR ŚRĪS CHANDRA VASU
WITH THE ASSISTANCE OF
PANDIT RÂMÂKṢYA BHATTÂCHÂRYA, VIDYÂBHŪSANA,

PUBLISHED BY
THE PĀṆINI OFFICE, BHUVANESWARĪ ÂŚRAMA, BAHADURGANJ,
ALLAHABAD

PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS.

1916

180.

ARCHEOLOGICAL
SURVEY, NEW DELHI.
Acc. No. 23698.
Date. 27.4.56.
Call No. 5a.2v.4.3a/v.B.

INSCRIBED
TO
THE MEMORY OF
SRĪMATĪ JAGAT MOHINI

[Died 26th October 1915]

WHO ON THIS EARTH LED THE LIFE OF A BRAHMAVĀDINI
LIKE MAITREYĪ,

BY
HER SORROWING BROTHERS,

THE TRANSLATOR

AND
THE EDITOR OF THIS WORK.





INTRODUCTION.

This Upaniṣad, according to Sankara's interpretation, is well-known to the English reading public, through the translations of Roer and Max Müller; published in the Bibliotheca Indica and Sacred Books of the East Series, respectively. Its interpretation, according to Madhva, is, for the first time, presented herewith. He follows his well-known system of Cabalistic rendering of words where every letter of a word has a significant meaning of its own. Madhva was not singular in this. In Medieval India, the Tāntrik writers had already given meaning to every letter of the alphabet, and had perfected a scheme of cryptography, in which their mantras were written. It is well-known that the Upaniṣads taught the Truth about the highest absolute Brahman as well as the gradation of Beings, from the lowest Jīva in the scale of evolution to the most perfected Logos of the system. The gradation of Ānandās, given in this Upaniṣad, as well as in the Taittirīya, shows that it was taken for granted that this hierarchy, beginning from man and ending with Supreme Brahma, is a well recognised doctrine of the Indian Brahmvādins. But, while the Upaniṣads had thus a meaning patent to all readers, they were called *rahasyam*, or secret teaching; and the question arises wherein consisted this secret teaching. Madhva has tried to explain some of the secrets of the mystic sayings of the Upaniṣads, and has shown some of the mahāvākyas—if taken on their face value—give one meaning, but when they are rendered according to the letter value, they give different meanings altogether. What can be more clear than the three words, **सोऽहमस्मि**, "I am He,"—the sheet-anchor of the doctrine of the Advaitins. But taken in the literal sense, this formula, so appropriated by the Advaitins, really means that the God is alpha and omega (**अ** and **ह**)—**अहं**, the first and the last letter of the alphabet—and so, though the word **अहं** ordinarily means "I," yet mystically it is the name of God, who is the first and the last, and in whom is contained the whole universe. We give below, for the information of the curious reader, the secret meanings of these letters of the Sanskrit alphabet, according to an unpublished work, which has recently been printed by that well-known Sanskrit scholar, Mahamahopādhyāya Pandit Ādityarāma Bhattachārya, M.A. This is a small pamphlet of 12 pages, containing some 27 verses and explaining the fourteen Śiva Sūtras of Pāṇini. These Sūtras are the following:—

The first verse says that, at the end of his mystic dance, Lord Śiva, the

king of dancers, struck his ढका fourteen times, in order to give emancipation to Siddhas, like Sanaka and the rest, and thus he revealed the Śiva Sātras. [Śiva Sātras are auspicious Sātras.] The ढका निनाद shows that the secret teaching is not impartible by words, but by musical notes.

The second verse shows that the anubandhas, at the end of each Sātra, had been taught for the purpose of teaching meanings of वातु, verbal roots, and for forming pratyāhārās, as done by Paṇini and others. With the third verse begins the real meaning of the letters. We reproduce some of the verses in original.

अकारो ब्रह्मरूपः स्यान्निर्गुणः सर्ववस्तुषु ।

चित्कलामिं समाश्रित्य जगद्रूप उगीदवरः ॥३॥

The letter अ represents Brahma pervading every object and without any guṇas (निर्गुण). Taking the help of the intelligent principle represented by the letter इ, he assumes the form of the Creator of the world represented by the letter उ, and thus becomes सगुण, and is called ईश्वर, Īśvara.

अकारः सर्ववर्णान्यः प्रकाशः परमेश्वरः ।

आद्यमन्त्येन संयोगाद्दहमित्येव जायते ॥ ४ ॥

The letter अ is the foremost of all letters. It is [a symbol of] the luminous Supreme Lord Paramēśvara. The word अहं, is formed by the combination of the first letter अ and the final letter ह, and thus (अहं), aham, is the name of God, and is also a symbol or Pratyāhāra, denoting every letter.

Thus these two verses show that Madhva's interpretation that अहं means God, is not unjustified.

The principal teacher of this Upaniṣad is Yājñavalkya, and his doctrine of antaryāmin puruṣa—अन्तर्यामिन् पुरुष—is well-known. On many points this Upaniṣad agrees with the Chhândogya, such as the description of the two paths—devayāna and pitriyāna—and the passage of the Soul after death, and its rebirth or Mukti.

Madhva, again, combats in it the māyāvāda view, and shows by quotations from the Mādhyamikā books, that the māyāvāda of Śaṅkara is nothing but the Sunyavāda of the Mādhyamikā School, and so the charge brought against Śaṅkara that he is a crypto-Buddhist is perhaps justifiable.

At the end Madhva again asserts his divine mission, and he reiterates that he is an avatāra of Vāyu, being the third avatāra of the son of God, first being Hanumāna, second Bhīma, and third he himself.

ALLAHABAD :
1st February, 1916. }

S. C. VASU.

(Muṇḍaka Up. I. I. I.)

Though Vāyu is superior to all other Devas, yet he is subordinate to Viṣṇu. This is shown in this very Upaniṣad.

(Br. II. 2. 1):—

Ayam Vāva Śisur Yo Yan Madhyamaḥ Prāṇaḥ.—

"This central Prāṇa (the chief Vāyu) is the Infant (the first born of God)."

(The words, Ayam, in the above sentence, etc., show that Vāyu is subordinate to Viṣṇu.)

In the next extract from the same Upaniṣad the super-excellence of Vāyu is again asserted.—

Tam Etah Sapta Kṣitaya Upa tiṣṭhante (Br. II. 2. 2).—

"The Seven Imperishables worship Him (Vāyu)."

So also in this third extract from the same Upaniṣad :—

Tadya Ema Akṣan Lohinyo Rājayas, Tābhira Enam, Rudro Anvāyatto, Yach Chhuklam Tena Indiraḥ (Br. II. 2. 2).—

"Rudra worships him through the red arteries of the retina, Paryanya worships him through the waters of the eye."

(The author next gives two extracts from Smritis to prove the same proposition :—)

"Among the sacrifices, the Aśvamedha is the highest. Among the lights, the sun is the best. Among all bipeds, the Brāhmaṇa is the foremost, so among the Devas, Vāyu is the most exalted."

"Vāyu, the most terrible, with terrible voice, with mighty powers, is the life of all living beings. The renouncing of their bodies by all embodied beings, depends on the will of this Prāṇa, therefore, Vāyu is specially the Deva of all Devas."

(The author quotes another Vedic text to prove the superiority of Vāyu over other Devas (Rig Veda I. 156. 4.)

| | |
|-------------------------------------|------------------------------|
| Tam Asya Rājā Varuṇas Tam Aśvinā | तमस्य राजा वरुणस्तमश्चिना |
| Kratum Sachanta Mārutasya Vedhasaḥ | क्रतुं सचन्त मारुतस्य वेधसः॥ |
| Dādihāra Dakṣam Uttamam Aharvidam | दाधार दक्षमुत्तममहर्विदं |
| Vrajan Cha Viṣṇuḥ Sakhiṇān Aporūte. | व्रजं च विष्णुः सखिर्वा |
| अपोरुते ॥ | |

"The Sovran Varuṇa and both the Aśvins wait on this, the will of him (Vāyu), who guides the Mārut host.

"Viṣṇu hath power supreme and might that finds the day, and with his Friend unbars the stable of the kine."

(In the next six extracts, the author shows that Viṣṇu is superior to Vāyu :—)

(1) Ātmata eṣa Prāṇo Jāyate—

“From the Ātman (Viṣṇu), this Vāyu is born.”

(2) Yo Vāyau Tiṣṭhan Vāyor Antaro, etc., (Br. Up. III. 7. 8.)

“He who dwelling inside Vāyu, controls that Vāyu,” etc.

(3) Devānām Devatā Vāyur. Vāyor Devo Janārdanaḥ—“Vāyu is the Deva of all Devas, while Janārdana (Viṣṇu) is God of Vāyu also.”

(4) Sa Prāṇam Asrijata (Pr. Up. VI. 4.)—

“He created Vāyu.”

(5) Prāṇāt Śraddhām—“Śraddha was created from Vāyu.”

(6) Etasmāj Jāyate Prāṇaḥ—“(Mu. Up. II. 1. 3.)”

“From Him (Viṣṇu) was born Vāyu.”

Note.—This shows that Śraddhā, the wife of Vāyu, came also from Prāṇa Vāyu. This is an authority for our explaining the term ‘Annam’ in this Brāhmaṇa by Śraddhā, and this is also the authority for establishing the superiority of Śraddhā over other Devas, excepting of course Vāyu.

Note.—We have mentioned above that the three Lokas mean the three Intelligences, namely, Garuḍa, Śiva and Vāyu. And we have also said that Rudra is the support of Umā and other Devas. While Brahmā is the support of Rudra and the other Devas. While Brahmā in his turn is supported by Viṣṇu. For these statements the author now gives the following authority :—

Rudram Samāśritā Devā,

Rudro Brahmāṇam Āsritaḥ ;

Brahmā Mām Āsrito Nityam

Nāham Kanchid Upāśritaḥ—

“All Devas are supported by Rudra, while Rudra is refuged in Brahmā, Brahmā is refuged in Me (Viṣṇu) always, but I am refuged in none.”

All these authorities show the superiority of Viṣṇu ; and they also show that this superiority of the various grades of higher Devas, over Devas of lower grades, consists in their possessing superior excellence.

(We have mentioned above that when Śrī is looked upon as a separate personality from Viṣṇu, then she is superior to all other Devas, yet she is always inferior to and controlled by Viṣṇu. For this, the author now gives the following authority :—)

“Refuged in the grace of Śrī, the great God Brahmā resting on the lotus, praised the supreme Lord Hari, and so let us also praise that God Kṛiṣṇa.”

MANTRA 10.

(Śākalya addressing Yājñavalkya says “O Yājñavalkya, because thou hast decried the Brāhmaṇas of the Kuru-Panchālas, what Brahman

dost thou know? I, know the quarters with deities and their abodes". The sentence "I know the quarters with their deities and their abodes" looks very much like the words uttered by Śākalya, for it is not separated from the preceding sentence. To remove this misconception, the author shows that this sentence is the utterance of Yājñavalkya:—

"Diso Veda Sa Devāḥ sa pratiṣṭhāḥ,—" "I know the quarters with their deities and their abodes." This sentence is the utterance of Yājñavalkya.

(Now, in saying "I know the quarters," Yājñavalkya does not expressly say that he knows Brahman. Śākalya's question was, "Do you know Brahman?" The answer of Yājñavalkya is, "I know the quarters with their deities and their abodes." Where does he say that he knows Brahman? To this, the author replies:—)

When Yājñavalkya says he knows the abodes of the Devas, he implies thereby that he knows Brahman also; for, Brahman is the highest abode, wherein all the Devas rest, and so by using the word Sapratiṣṭhāḥ, he shows that he knows Brahman also. For, to know all things with their support, is to know Brahman. Therefore, this is an answer to the question, "Dost thou know Brahman?"

MANTRA 20.

(The author now explains the answer given by Yājñavalkya to the further question of Śākalya, when he says if thou knowest the Devas with their quarters and abodes, who is the Devas of East, etc. In fact, Śākalya asks five questions about the five quarters—East, South, West, North, and Zenith. And the answers given by Yājñavalkya about these are shown in the following table:—)

| Quarters. | Devatās. | Pratiṣṭhā. | Pratiṣṭhā. | Pratiṣṭhā. | Pratiṣṭhā. |
|------------|-------------|--------------------|-------------------|----------------|---------------|
| East ... | Āditya ... | Chakṣuḥ (Manu) ... | Rūpāṇi (Indra) | ... | Hṛidaya (Umā) |
| South ... | Yama ... | Yajña (Aniruddha) | Dakṣiṇā (Rati) | Śraddhā (Kama) | Hṛidaya Do. |
| West ... | Varuṇa ... | Āpas (Moon) ... | Retas (Bṛhaspati) | ... | Hṛidaya Do. |
| North ... | Soma (Moon) | Dikṣāḥ (Śatarūpa) | Satyam (Manu) | ... | Hṛidayam Do. |
| Zenith ... | Agni ... | Vāk (Bṛhaspati) | ... | ... | Hṛidayam Do. |

The author now explains the various words, Chakṣus, etc., used in the above:—

Svayambhu Manu is denoted here by the term Chakṣus. He is the support of Āditya. The support of Chakṣus is the Lord of sight, whose nature is colour, namely, Indra, and, therefore, Rūpa denotes here Indra,

and this Indra supports Manu. While Indra in his turn is supported by Umā, who is the essence of Buddhi, and who is denoted by the term Hṛidaya in the above list.

MANTRA 21.

Similarly, Yama, the Devatā of the South, has for his support the Deva called Yajña, namely, Aniruddha (who is the presiding deity of Yajña and so the word Yajña here denotes Aniruddha). Similarly, Aniruddha is supported by the Goddess Rati, who is the presiding deity of Dakṣiṇā and is, therefore, called Dakṣiṇā. While Rati is supported in her turn by Śraddhā which here means the God Kāma, for Kāma is an embodiment of faith or Śraddhā. Therefore, Śraddhā here means Kāma. While this Kāma in his turn is supported by Umā, denoted by the word Hṛidya, for this Umā having the form of heart is even the support of Kāma.

MANTRA 22.

Varuṇa is said to be the presiding deity of the West.

Varuṇa is supported by Apas, or the Deva of water. Now, Apas means here Deva moon or Chandra, for moon governs waters always. This moon is the support of Varuṇa. In its turn, moon is supported by the Deva called Retas. The Deva Retas here means Bṛhaspati, because he is the essence of Retas. And he supports the God of Moon also; and of Bṛhaspati, Umā again is the support.

Though Bṛhaspati is said here to be the support of Moon, while Śatrūpa has been mentioned below to be the support of Moon, yet there is no contradiction in this, because any one Deva can become the support of another, if he or she wishes it to be so. And thus she becomes the ruler of the quarter.

MANTRA 23.

Soma or Moon is said to be the ruler of the North, and he is supported by Dikṣā, which means here Śatrūpa.

Note.—In the previous Mantra, Moon has been said to be supported by Retas or Bṛhaspati. Here he is said to be supported by Dikṣā or Śatrūpa. There is, however, no contradiction in this, for any Deva may, by his mere will, become the support of another Deva.

This Śatrūpa is supported by Satya, which word here means Manu. For Manu has the form of Satya (or truth). While of this Manu even the same Goddess Umā is the support, because she is the goddess of creation also always, like Manu.

MANTRA 24.

The Lord of Zenith is the Deva Agni. The support of Agni is Vāk, namely, Bṛhaspati, and of his Bṛhaspati, the goddess Umā is the support,

who is denoted here by the word *Hridaya*. Thus *Umâ* is the ultimate support of all these deities of the quarters.

Note.—But *Umâ* is not the finality. She has five other *devas* above her, as will be shown later on.

MANTRA 25.

(The next question asked by *Śākalya* is "Who is the support of *Umâ*?" But the answer to this question does not appear to be clearly found in the *Brāhmaṇam*. The answer, however, is to be inferred from the context of Mantras 26 and 25. The answer of *Yājñavalkya*, as ordinarily understood, was:—"Yājñavalkya said, O *Ahallika*, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it." The word *Asmat* used in this Mantra, does not mean here "I," but it means the Lord of the faculty of "I-ness," namely, *Śiva*, the husband of *Umâ*. So the Mantra really means "O *Ahallika*, when you think that the heart (*Umâ*) could be anywhere else away from *Śiva* (*Asmat*), if it were away from *Śiva* (*Asmat*) the dogs might eat all *Jivas*, or the birds tear them." The author, therefore, explains it thus:—)

The support of *Umâ* is *Rudra*, whose form or nature consists in the faculty of making "I" (ego) and "Thou" (non-ego), namely, the faculty of making individuality. He has the nature of *Ahankāra* always. (This faculty of making ego and non-ego belongs to *Rudra*). The word 'Ātmā' used in the next Mantra refers to *Umâ*, because her nature is of the essence of *Buddhi*, or, in other words, she is the presiding deity of *Buddhi*; while her husband, *Śiva*, is the presiding deity of *Ahankāra*. If the *Deva Śiva* were not the support of *Umâ* (denoted in the next Mantra by the word *Ātmā*, because she is all-pervading, or *Atatavât*), then there would have been no power in reasoning alone (*Bodha Ātmikāh Śakti*) of beings like men, etc., to protect their own bodies. Their own bodies being unprotected, men, etc., could have been eaten by dogs or torn to pieces by birds. Or the *Buddhi Śakti* or the power of reason, without the consciousness of "I" (*Ahankāra*) behind it, would not have been sufficient to maintain our bodies, and, in that case, the bodies of all beings would have been devoured by dogs and vultures. Thus the *Ahankāra* or I-consciousness is behind or is the support of *Buddhi* or reason, and it is this I-consciousness that is at the root of self-preservation.

MANTRA 26 to 28.

(In this Mantra, various words, like *Tvam*, *Ātmā*, *Prāṇa*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna*, occur. They are now being explained by the Commentator:—)

In whom do *Śiva* and his wife, *Umâ*, (denoted by the terms *Tvam*

and Ātmā in this Mantra rest? To this question the answer given is, that both these Tvam and Ātman are supported by Prāṇa, namely, by Śeṣa the presiding deity of Prāṇa. This Śeṣa in his turn is supported by Apāna, namely, by the goddess Bhārati, the presiding deity of Apāna. In her turn, this goddess Bhārati, called Apāna, is supported by Vyāna or by Vāyu. The chief Vāyu is denoted here by the term Vyāna, because, etymologically, Vyāna is derived from two words, "Vi" meaning "Visiṣṭa" or, specifically, and Ana meaning the leader; so Vyāna means the highest leader. The chief Vāyu is called Vyāna, because he is the highest leader.

Vyāna in his turn is supported by Udāna, which word here means the goddess Śrī. Etymologically, Udāna is derived from two words "Ut" meaning 'upwards', and "Ana" to lead. She who leads the souls of the Muktas upwards, is called Udāna or Śrī.

Of this Udāna or the up-leader or Śrī, the support is the Lord God Hari himself. He is denoted here by the term Samāna. Because he is always the leader (Āna) along with him (Sama or Saha) of all others. The word Samāna is composed of three words—Sama+Ā+Ana; and it means "He who leads her (Śrī) always along with himself."

(In the Mantra, occur the words "Neti, Neti, Ātma". The word Ātma here denotes the Lord God Hari. The words Neti, Neti, are generally translated "not this, not this," but they really mean "not thus, not thus". In other words, the terms, 'Iti na' are equal to 'Evam na.' The author, therefore, explains these words thus:—)

He, the Supreme Lord Hari, is the leader of all, while the other Devas are leaders only of those who are inferior to them. Therefore, he is called Samāna or the "concurrent leader" of all. While the other Devas, Udāna, Vyāna, &c., are leaders subordinate to this Samāna or the Supreme Leader. This Samāna is not like Śrī; for Śrī is supported by the Lord Hari. But the Supreme Lord Hari is "Itina" "not thus," namely, not like Śrī, because he is not dependent on any one else. Nor is he like Brahmā and other Gods, nor is he ever bound like the Mukta Jīvas, for the very word Muktas, shows that they were bound at one time, and were liberated subsequently. Nor is he like any bound Jīva. Therefore, he is called "Iti na," "not thus"; namely Viṣṇu is not like Brahmā &c., nor like any bound soul, nor like any liberated soul. This Lord of all Lords is not thus. It follows, therefore, that He can have no similarity or comparison with any insentient object, when even the highest sentient beings, like Śrī, Brahmā, &c., cannot be compared with him.

All sentient beings are either touched by misery or untouched by misery. All Jīvas fall into these two categories. Śrī belongs to the first

class, namely, Śrī, from the very eternity, is never touched by misery. Muktas belong to the second class, because at one time they were touched by misery. But the Lord does not belong to any one of these two classes; and so the double repetition of *Iti na 'not thus,' iti na 'not thus'.*

(In the Mantra this Ātman is described as "Agrihyo nahigrihyate, (2) Asīryo Nahi Śīryate (3) Asango Nahi Sajjyate (4) Asito Na Vyathate, Na Risyati. These words are generally translated—"He is incomprehensible, for he cannot be (is not) comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself, unfettered, he does not suffer, he does not fail." The author now explains these words:—)

This Lord Hari is Aggrāhya, because He cannot be *fully* comprehended, anywhere, by anyone, at any time. In other words, He is incapable of being wholly grasped.

He is Asīrya or incapable of wearing out. He is Asanga or He never comes in contact with anything foul, that is, He is not bismirched by contact with any sinful object. (He is like light, which, though it falls on all good and bad objects, yet is not tainted by such contact). He is not Sītaḥ or bound, therefore, he is called Asita or free from bondage. He is Na Risyati, namely, He never fails.

He is said to be incomprehensible (Aggrāhya), because he is not entirely comprehended by anyone, at any time or place.

(Now it might be objected that the same explanation might apply to other words also, namely, when it is said that He is Asīrya or incapable of wearing out, it may mean he is incapable of wearing out entirely, but he may wear out partially, and so on. The author answers this objection thus:—)

He does not wear out even in the slightest degree, either by any cause or by any effect.

(In the Mantra the words, Navyathate, Na Risyati, are used in the present tense. One may say that this negation may apply only to the present time, the Lord does not suffer *now*, the Lord does not fail *now*, but He might have suffered or failed in the past, or he may suffer or fail in some future time. To this, the author answers:—)

The Lord of the world (Jagannātha) is not tainted by any sins (though he dwells among the sinners, He is not bismirched by any body, by any faults that may exist in him. Neither in the past, nor in the future, there ever was or will be, any bondage of the Lord. He was not and will not be ever subject to misery. Destruction never comes to Him, nor does any misery. Though others can never comprehend

Him in His entirety, yet He comprehends everyone, fully, within His cognisance.

[But Devas like Śrī, Vāyu, &c., are also imperishable (Aśṛīya, &c.,) and so these epithets—'imperishable,' 'unattached,' 'unfettered,' &c., are not peculiar to the Lord alone. To this, the author replies :—]

The qualities of imperishableness, &c., belonging to any other Devas are not inherent in them; but they acquire these qualities through the grace of the Supreme Lord. Therefore, everything else is extremely different from the Lord, and distinct from Him, and consequently the Śruti says "Neti, Neti",—He is not thus, He is not thus.

[Not only is the Lord Viṣṇu the supporter of all other Devas below Him, but those Devas depend upon the Lord for all their qualities:—]

Out of His fullness of auspicious qualities, a drop is reflected in the heart of the Goddess Śrī, and She is fully possessed by one drop of this reflection. From the fullness of the qualities of Śrī, a drop or Ray is reflected in the heart of Brahmā, and he enjoys that drop or Ray as the fullness of his qualities. From the fullness of the qualities of Brahmā, a drop or Ray is reflected in the heart of Rudra, and he enjoys this drop or Ray as fullness of his qualities; and so on in succession. All the lower Devas thus have only a fragment of the qualities possessed by the Deva higher in the scale. This also constitutes a difference between the Lord and the other Devas.

[When Śākalya asked who is the supporter of Umā (denoted in the Upaniṣad by the term "heart"), Yājñavalkya addresses him as Ahallika. This term has been explained by others to mean a ghost, one who vanishes (*lika*) in the day time (*Ahani*). This explanation, however, is incorrect, as the author next shows :—]

The word Ahallika in the Mantra means one who has his Ahar or knowledge in the Lika or potential condition; therefore, not developed, hence it means a fool. Yājñavalkya reproaches Śākalya by calling him Ahallika or a fool, because the question of Śākalya was a foolish one, for every one knows that Umā is supported by her husband Śiva.

[Note.—In the Śruti Brahman is described as 'incomprehensible,' 'imperishable,' etc., and the reason or proof of these qualities is given in those very terms. It is said "he is incomprehensible, for he cannot be comprehended, he is imperishable, for he cannot perish, etc." Now, the reason given is not distinct from the proposition sought to be proved. It is in fact a begging of the question. Why is it so? The author explains it thus :—]

By using the reason "he is not comprehended," in order to establish the proposition "he is incomprehensible," or by using the reason "he cannot perish," in order to establish the proposition that "he is imperishable," the Śruti means to convey the idea that the qualities of God, like "incomprehensibleness," "imperishableness," etc., cannot be proved

by any reason. They must be taken on the authority of the sacred scriptures.

[When Yājñavalkya asks Śākalya 'I now ask thee to explain to me the Brahman,' Śākalya replied that he did not know him. How is it so? Yājñavalkya had already explained the Brahman to Śākalya by the attribute "Neti, Neti," and so Śākalya must have known Brahman. Why does therefore, the Mantra say that Śākalya did not know Brahman. To this the author replies :—]

Though the attributes of Brahman were taught to Śākalya by the text "Neti, Neti" etc., yet Śākalya did not know Brahman in His specific form and, therefore, the Śruti says that Śākalya did not know Him. The question of Yājñavalkya was, "Tell me the specific attributes of Brahman;" for he uses the words—"Tam-tvau-paniṣadam Puruṣam Prichchhāmi Tamchen mā na Vivakṣyasi." The word "Vi" in "Vivakṣyasi" shows that *specific* (viśeṣa) knowledge of Brahman was asked by Yājñavalkya, and not the *general* knowledge, which Yājñavalkya himself had so far given out.

All this is from the Brahmāṇḍa Purāṇa.

[In the Mantra 26, occur the words Niruhya, Pratyuhya. These two words have been explained by some as meaning "dividing and uniting," namely, dividing them according to the different abodes, worlds, and persons; and uniting them at last in the heart. The author explains these words, however, as meaning "transcending" and pervading, or "imminent." Niruhya is composed of two words—Nir+ vah (to carry.) The force of Nir is to mean Nirgatya or going outside of a thing. He who supports a thing from outside of it is said to be Niruḍa or Niruhya. And hence it means transcending. Similarly, pratyuhya is composed of Prati and Vah. He who carries or supports *every* (prati) thing from inside of every thing. Therefore, it means to support a thing by pervading it from within :—]

The Supreme Lord (Puruṣottama), without standing in need of anything in the world, supports (*Vahati*) the whole world by being outside of it, so he is Nirūḍa or extracosmic supporter. And as He, the Lord Hari, always supports every form that exists in this world, by entering into each one of these separate forms, so He is called Pratyuha or (intra-cosmic). In these two forms, He supports the manifest and the unmanifest universe.

(In the Mantra, the word upaniṣatka has been used to describe the Supreme Brahman. It means that Brahman is a person to be known from the Upaniṣad only. Why is this particular term applied to Brahman

alone. Are not the Devas also known through the Upaniṣad, and cannot they be also said Aupaniṣatka ? To this, the author answers :—)

Without the Upaniṣad, Brahman cannot be known in any manner, by any person (while Devas may be known by other methods also, such as Yoga, etc). Therefore, Viṣṇu, the Great Lord, is called Aupaniṣatka or the Puruṣa taught in the Upaniṣads.

[When Aśvala and others put questions to Yājñavalkya, they were satisfied by the mere assertions of Yājñavalkya. Thus Aśvala asked in Mantra IF. I. 3 :—]

[" Oh Yājñavalkya, since everything here is grasped by Death, yea swallowed by Death, by what means is a pious man freed from the grasp of death ?" (Yājñavalkya replied)—" It is through the (Lord Vāsudeva in the) Hotri priest, in the fire and in speech ; (that one gets salvation). It is, indeed, the (Lord Vāsudeva in) speech, that is (in) the Hotri of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotri as well. He (it is) who gives Mukti and Atimukti (to the Devas)."

[Here Aśvala was satisfied by the mere assertion of Yājñavalkya. He did not ask him for any proof of how Hotri priest was the saviour. Why did he accept the mere statement of Yājñavalkya ? The disputation was of the nature of Jalpa or wrangling. In such a disputation, it is necessary to ask proofs of the assertions made by the opposite party. But neither Aśvala, nor the other sages who questioned Yājñavalkya, asked for any proof of his assertions. To this, the author replies :—]

The opposite party must put questions in disputations of the nature of Vāda (discussion), or Jalpa (wrangling), etc., *except* when he is satisfied by the mere assertion of the other side as being sufficient proof. In such a case, no other Āgama or testimony of text is needed. But when there arises a doubt, then he may question his opponent, and in that case the opponent must produce further authority.

(Next arises the question, what are the peculiar marks of a person whose bare words, without any proof, may be taken as authority. To this, the author answers :—)

He who always gives answers to all questions, with promptness and fullness of conviction, in accordance with the revealed testimony of Āgamas, is a person whose words should never be doubted.

(The particular auspicious marks of the authoritative person are the following :—)

The person whose body has the length of 10 cubits, as measured by his own palm up to his wrist, as well as whose body is ten times the length of his face ; as well as whose body is 30 times the length of

his brow, which must be slightly erect,—moreover, whose body is ten times his brow in circumference, as well as whose body is seven times the length of his foot, and five times the length of his breast, is one, the words uttered by whom should never be doubted.

(All these measurements must be concurrent, namely, the body when measured by the palm should be ten times in length, when measured by the face, it must also be ten times ; in other words, the length of the palm and the length of the face must be the same, and they must be one-tenth of the whole body. Similarly, the length of the body, when measured by the length of the brow or forehead, must be 30 times the length of the brow ; and the brow must be slightly upraised. Similarly, the circumference of the body must be ten times the brow. When measured by the length of the breast, the body must be five times in length, and when measured by the length of the foot, it must be seven times. The author now gives the length of the face.)

Whose face is nine times the length of the finger, whose throat is four times the length of the finger, whose trunk is 24 fingers in length, such a person is revered by the Devas even.

Since all these auspicious marks are seldom found, in their entirety, in one single person, so the rule is, that even such a person, who possesses most of these auspicious marks, and a few inauspicious marks, should be relied upon, and his words are to be taken as authority. Of course, a person who has *all* these marks in him, is the most reliable authority. But even Devas and Ṛṣis also do not possess all these auspicious marks in their entirety, and except Viṣṇu, the chief of the Devas, and next after him Brahmā, no one possesses all these marks in full.

Even the Vedas show, by the very fact that teachings are given therein in the forms of questions and answers, and not in the form of argument, that the assertions of the wise and holy men should not be doubted by any one, at any time. In the Vedas, no further proof than the mere assertion of a sage is asked in these sacred dialogues, except under very peculiar circumstances. Therefore, Aśvala and other Ṛṣis did not ask for any authority or proof from Yājñavalkya. They rested content with the mere assertion of Yājñavalkya, for they took his word as Āgama or valid testimony or revelation, as we find that Janaka himself did so take the words of Yājñavalkya, later on. All this is said in the Brahma-tarka.

So we find in the Bhārata :—He whose own doubts have been removed and who is capable of removing the doubts of others, should be searched after, by every seeker of truth, and such a person should be

acquired even when one has to spend a large sum of money in propitiating him.

Even in the Vāyu Purāṇa, similar marks of a holy person are given.

A person, whose body is 69 Angulis in length, and ten times as long as the palm of his hand, and who is a nyagrodha(?) in circumference, and who measures full four cubits in length, is one whose word must be relied upon.

Therefore, in all Āgamas, like Pañcharātra, etc. and in all Sanhitās the marks of a reliable teacher (Āchārya) are similarly mentioned, as we have described above.

(The author now explains the seven verses which Yājñavalkya recited. Having defeated all the Munis assembled in the meeting, Yājñavalkya puts them the questions in the verses mentioned in the text. He says :—

Yathā, Vrikṣo, Vanaspatis,
Tathaiiva Puruṣo-mriṣā.
Tasya lomani parṇāni
Tṛgasyotpāṭikā Bahiḥ, &c. &c.

These seven verses have been thus explained by others :—

1. As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.
2. From his skin flows blood, sap from the skin (of the tree), and thus from the wounded man comes forth blood, as from a tree that is struck.
3. The lumps of his flesh are (in the tree) layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.
4. But, while the tree, when felled, grows up again, more young, from the root, from what root, tell me, does a mortal grow up, after he has been felled by death?
5. Do not say, "from seed," for seed is produced from the living; but a tree, springing from a grain, clearly rises again after death?
6. If a tree is pulled up with the root, it will not grow again; from what root, then, tell me, does a mortal grow up, after he has been felled by death?
7. Once born, he is not born (again); for who should create him again?

The author explains these verses thus :—]

As the term "vrikṣa" is literally and etymologically true, and denotes a tree, for it comes from the root 'Vrich,' to cut, and means whatever is cut down, so the word Puruṣa always denotes the spirit and is etymologically a true (Amriṣā) epithet of the spirit, for the quality denoted by the roots which go to form the word 'Puruṣa' always exists in the very word 'Puruṣa.' These qualities denote eternity, and everlastingness; and these qualities are possible only, if the word 'Puruṣa' denoted eternal and ever-lasting. The word Puruṣa is composed of two terms *Puru*, meaning 'always,' and *san*, meaning "existing," he who *exists always*, in all times,

is called *Puruṣa*. Thus the very term *Puruṣa* means existing for ever, and is a proper designation of spirit.

Note.—Thus *Puruṣa* denotes *Jīva*, who does not die after the dissolution of the body, and that he is again and again born until he gets *Mukti*. Whence is this? Such was the question of *Yājñavalkya*. It may be said that the *Jīva* is born from the semen of his parent, but *Yājñavalkya* answers in reply that such a birth takes place till *Mahāpralaya*. But his question was—in *Pralaya*, when both the tree and the *Jīva* are uprooted, who is there that brings the tree and the *Jīva* both into existence? He asked them to explain it fully.

The fools see that the tree grows as if from the seed, but the wise do not see so; for the seeds are not independent, so they cannot by themselves ever be the cause. So *Yājñavalkya* requested them to tell rightly the cause of rebirth after death (in *Pralaya*); for there must be somebody who causes them to come into existence again after their death in *Pralaya*, for the *Jīvas* are not independent. Thus asked, the assembled *Riṣis* could not give the right answer; though they knew it, yet they had not the strength to tell it so, to make their answer conform with or suit the question in the manner it was asked. Being over-powered by the strength of *Yājñavalkya*, the *Riṣis* could not give this answer, and thereby they showed that they were not over-confident, proud and impertinent; then it was that *Yājñavalkya* himself gave the answer. The author now explains the difficult words of these verses).

The word *Kināṭa* means *Dare samsliṣṭa-Pāśa*, the rope like fibres which are attached to or encircle the wood, in other words, it is analogous to a muscle or a tendon in the animal body, that which surrounds the woody portion of a tree, like a *Pāśa* or noose.*

* *NOTE*.—The simile of the muscles is to the rings of the stem by which the age of the tree is calculated.

The word *Snāva* is without any case affix; it must be construed in the sixth case, and means "in the middle of *Snāva*" or muscle. The whole phrase means "the noose like fibres which surround the wood are called *Kināṭa*, they correspond with the tendons or muscles in the human body, and are permanent. In other words, that which is like the strong portion in the muscles of a man, attached to the bone, that corresponds to the *Kināṭa* in a tree, or the fibre-like substance which surrounds the woody portion of the tree like a noose.

(In verse 4, the question is asked, "From what root does it grow?" This question may be interpreted to mean from what root does the tree grow again, after it is cut. But this meaning is wrong, for in the previous line it was said that while the tree, when felled, grows up again from the root which is underground, so the question could not have reference to the tree, but to man. So the author says:—)

A tree grows up from the root, which is an accepted fact, for when a tree is felled down it is only cut from the top, the underground root is left intact. But when a tree is uprooted and cut off from the very root, then it cannot grow. If it be said that, a man is reborn from the seed

of another man, that is also wrong; for the rebirth of a being from the seed of another man, pre-supposes the existence of another living man. But in Pralaya, or the Great Dissolution, everything vanishes. How does then man come into existence (after the Pralaya)? This was the question put by Yājñavalkya. For by using the words, *Añjasa Pretya Sambhavaḥ*, Yājñavalkya means not the ordinary death, but the final death of all beings in the Mahā Pralaya which is real death.

Note.—No one ever doubted in India the rebirth of souls after ordinary death. The question of Yājñavalkya does not relate to ordinary death, but to the great death in Mahā Pralaya.

(Thus, being questioned by Yājñavalkya, the assembled Brāhmaṇas had not the courage to answer him, and so the text says—*teha Brāhmaṇā na Dadhrīṣuḥ*, the Brāhmaṇas did not dare to answer him, and so they kept quiet. It does not mean that those Brāhmaṇas did not know the ordinary teaching that all spirits after Mahā Pralaya are reborn from the Lord, but it really means that the Brāhmaṇas did not know *fully* the attributes of the Lord, and they kept quiet. So the commentator says that :—)

The Brāhmaṇas kept quiet, because they were unable to answer, fully and completely, the question put by Yājñavalkya. For those Rīṣis remained silent, though they knew that the Lord was the cause of the rebirth of the souls after Pralaya. But they did not know that the very name *Puruṣa* meant eternal, the word *Puruṣa* meaning eternal shows that a Jīva must come back again even after Mahā Pralaya; for its return is inevitable, so long as it does not get Mukti. In Mahā Pralaya, all that takes place is that the Jīva is stripped of all its bodies, even its *kāraṇa* (causal) body also vanishes. But the Jīva being eternal is not destroyed in Mahā Pralaya, but comes back again (by the command of the Lord, to complete its evolution till it gets Mukti).

It cannot be said that the Jīva comes back of itself, for it is not independent in its rebirth, so it is necessary that it should come back on account of some one else as its sender. So the meaning of the question put by Yājñavalkya was, "Who is this Being, by whose command a Jīva comes back to creation, after the Mahā Pralaya." The sages remained silent and could not answer this question. And so, when they were silent, Yājñavalkya himself answers it, by saying that it is the Lord, denoted by the attributes *Vijñānam Ānandam Brahma*.

(If it be asked—who is the creator of the Lord—to this, the commentator answers :—)

Let it not be doubted, that there is some one else who creates the Lord, for the Śruti itself declares, "*Jāta Eva na Jāyate*," "He is already

born, he is not born again." In other words, it means that the Lord is born or exists from eternity and is not born again. In fact, the word *Punaḥ*, used in the Mantra, does not mean the repetition of the action of birth, but it means that he does not stand in need of another person. In other words, no other person can give birth to the Lord. Such a use of the word *Punaḥ*, is to be found in other places also, as in the following line :—

Eka eva Harir bandhuḥ punar anyo na vidyate. Here also the word *Punar* means a person.

Note.—Therefore, the line, "*Jāta eva na Jāyate konvenam Janayet punaḥ,*" should not be translated :—Once born, he is not born (again), for who should create him again ? as it is generally translated, but it should be translated thus :—He is even already born, he is not born from any other person, who is the person who can give him birth ?

(In the Mantra occurs the word, *Rātiḥ*. It is in the first case, and it has been construed by others in the sixth case ; and they explain it to mean giver of gifts. The author explains the word *Rātiḥ* thus :—

The word *Rātiḥ* means beloved (*Iṣṭa*), the desired object.

The word *Parāyaṇam* should be construed thus :—*Tiṣṭhamānasya tadvidāḥ parāyaṇam*—He is the supreme goal of him who knows and of him who is firm in his devotion.

(Having explained the Śruti in his own words, the author now strengthens his explanation, by an extract from *Narāyaṇīya*, to show that his explanation is consistent with the explanations given by *Purāṇas* also :—)

"Having conquered all, *Yājñavalkya* again puts this question to the assembled sages :—As with regard to a tree the word *Vrikṣa* is a most appropriate term, because it means that which is cut ; so the word *Puruṣa* is also very appropriate, with regard to the *Jīva*, because the root-meaning of *Puruṣa* denotes eternity, or what exists for ever. Therefore, the *Jīva* never dies, though its body may all perish. Consequently, there is rebirth of the *Jīva* constantly, so long as he does not attain *Mukti*. Explain, O Sages, to me whence is this rebirth of the *Jīva*, after the *Mahā Pralaya*, when all his bodies, including the *Kāraṇa* body, are destroyed. If you say the rebirth is from the seed of his parent, such rebirth from the seed of the parent takes place during an evolutionary period, only so long as there is no *Pralaya*. But in a *Pralaya*, the *Jīva* becomes rootless, just like a tree which has been dug up from its very root. In an ordinary cutting of a tree, its root is left behind underground which makes the tree to come out afresh from the root hidden in the soil, so in ordinary death, the soul is reborn from the root existing

in the hidden soil of its causal body. But in the Great Dissolution, when the causal body is also destroyed, from what root does the Jīva come out again. Tell me fully, ye sages, who is the bringer back into existence of the Jīva, after the Pralaya. The unwise say, in their ignorance, that as a tree grows from the earth, from the seeds lying buried in the earth, without the help of any one else, when the proper time for growing comes, so the Jīva, lying buried in the bosom of the Lord, comes to birth again of itself, without the help of any one else. But this is the saying of the ignorant only, for the Jīva is not independent, and so cannot come to birth of itself, without some moving power. So, according to the wise, the Jīva cannot be the cause of its own rebirth, because he is not independent. Tell me therefore, O Sages, quickly the cause of the rebirth of the Jīva after the great Pralaya, because the creator of Jīvas after the great dissolution must be an independent person. Being thus asked by Yājñavalkya, the Sages could not answer him satisfactorily. Though they knew, yet they could not answer Yājñavalkya, for they were over-powered by his great learning, and they thought it impertinence on their part to answer him. So they kept quiet. Therefore, when they kept quiet, the great Sage Yājñavalkya answered himself thus:—Hari, the All-blessful, is the cause which sends forth all Jīvas in the beginning of a new creation, after the Great Dissolution. He sends them forth (from his bosom to complete their evolution) till they get Mukti. There is no creator of Hari, for he is Ever-born. He is beloved of all generous persons who give alms; He is still more beloved by those who are the knower of wisdom (Jñānins). But he is the most beloved of those Bhaktas or devotees, who are constantly merged in the love of him."

Thus it is in the Nārāyaṇīya.

Here ends the commentary on the Śākalya Brāhmaṇam.

FOURTH ADHYĀYA.

FIRST BRAHMANAM. SADACHARYA BRAHMANAM.

MANTRA IV. 1. 1.

Note.—After testing the learning of Yājñavalkya, as mentioned in the last Adhyāya, Janaka “Āsān chakre,” that is, took his seat, namely, ascended the throne. After that, Yājñavalkya approached Janaka. After paying him due respect, according to the rules of scripture, Janaka addressed him thus :—“O Yājñavalkya, why did you come here ; was it for the sake of getting cattle or for the sake of telling us the truth (anta) about the Subtle (Brahman) called Anu ?” Thus addressed, Yājñavalkya said :—“O Great King, for both ; desiring cattle and for teaching the truth about the Subtle (Anu-anta).” Thereupon the king said :—“If you have come to teach about the Subtle Brahman, then tell us about it.” Then Yājñavalkya wanted first to ascertain what others had thought Janaka about It, so that he might tell something more about the means of getting Mukti. Therefore, he said, “Tell me what others have told you.” Janaka said :—“Jitva, descendant of Śīlīna (and hence called Śāilīna) told me that Viṣṇu, the Full (Brahman), has the secret name of Vāk (Speech), for he is the true Speaker.” Yājñavalkya praises the teaching given by Śāilīna, and, in order to show that Śāilīna is also an Āpta Puruṣa, he mentions the three qualities or rather preliminaries of an Āpta, the preliminaries which purify a person and fit him to become an Āpta. These three requisites are that one should be well taught by one's mother, father and teacher, or that one should be Mātrīmān, Pitrimān, and Āchāryavān. “Śāilīna taught thee rightly. O King. Vāk verily is Brahman, for if the God controlling speech, were to abandon one, then that person would be dumb and mute, what is the good of such a person who is abandoned by the Speech. Being unable to speak, he could neither study sacred scriptures, nor perform daily rites. Therefore, Śāilīna said very well that Vāk was Brahman. But thou must not think that this is the highest, and that thou hast attained thy end. Did Jitva tell thee the Place or Temple, the Controlling Person or the Image installed therein and the Meaning of the secret name that he taught thee ?” Thus asked, Janaka said :—“He did not tell me these three things.” Then Yājñavalkya said :—“O king, the teaching of the secret name of God, is only one-fourth teaching, it is not complete without the other three, namely, the Place where the Lord Vāk abides, the Image or the Person that is supported by this Lord Vāk, and the meaning of the Secret name, Vāk ? The complete teaching consists of four things (1) the Secret name, (2) the Abode or the organ in which the Lord abides in that form, (3) the particular Image or the reflected Person supported by the Lord under that form, and (4) the Meaning of the Secret Name. These are the four pādas of Brahma- knowledge.”

When Janaka admitted his ignorance of these three, then Yājñavalkya said :—“The well-known organ of speech is the Place or Temple where the Lord, called Speech dwells. The particular reflected Image or the Person supported by this Lord is Ākāśa or the Goddess Ramā, so called, for she shines all around or illumines every thing (ā all, and kāśa shining). The meaning of Vāk is Prajñā or wisdom. The Lord must be worshipped under the name Vāk as Wisdom. The king asked, “What is the nature of this Wisdom ?” Yājñavalkya, in order to show that there is no difference between the substance and the attribute, between the dharma and the dharmin, in the case of Brahman, says that the form of the Lord, called Vāk, is itself Wisdom, that is, Prajñatā. Yājñavalkya then demonstrates the wisdom-quality of Vāk by saying :—“Through this form of the Lord, called Vāk, one knows (prajñāyate) his Friend, the aggregate of sacred Lore. The

Scriptures are the true friend of man and are called bandhu or friend in the Upaniṣad. Yājñavalkya then enumerates these scriptures, namely, "the Rīg-veda, Yajur-veda, Sāma-veda, the Atharva-angīrasas, the Itihāsa, the Purāṇas, the Vidyā (the Pancha-rātras or Penta-sophias in prose), the Upaniṣads, the Ślokas (the Pancha-rātras or Penta-sophias in verse), the Sātras, the Anuvyakhyānas, the Vyakhyānas, what is sacrificed, what is poured out, what eatables are given in charity, what drinks are given in charity, this world and the other world, and all creatures. All these are known through Speech." Yājñavalkya then tells the fruit of worshipping Brahman as Speech. A devatā primarily is fit to worship this Brahman under the name of Vāk, and he is always protected by Vāk, and the Lord Vāk carries this deva to higher devas, and there "having become a deva," that is, having attained sāyujīya with a higher deva, this deva obtains the Devas, namely, obtains at Mukti, along with Brahmā, the various forms of the Lord seen in the Sveta-dvīpa. These forms are called Devas, because they are full of sportiveness, &c., So much with regard to the deva worshipper. The deva having attained mukti there, all beings who are inferior to this deva milk this deva namely, supply him what they (the inferior devas) can supply. This is one fruit of this worship, and it applies to the devas. The second fruit of this worship is with regard to men. He who is not fit to become a deva at once, who is not on the line of deva evolution, but belongs to human evolution, he "having become a deva," that is, having gone to the plane of devas, "goes to the devas," that is, on getting mukti attains sāyujīya with the devas. Thus there are two sorts of fruits, one for the devas who can worship the Lord at once as Vāk, in all organs or Indriyas; and the other for men who cannot so worship at once, but reach in time to such worship. Thus being taught by Yājñavalkya, the king offered him guru-dakṣiṇa worthy of his position as a king. He offered a thousand bulls, each accompanied by an elephant. But Yājñavalkya said:—"My father is of opinion that one should not take guru-dakṣiṇa until he has taught fully his pupil. I shall not accept these now. I have some thing more to teach."

And so on, he teaches the meaning of the five other Secret names or Mantras of the Lord, their respective Temples and the Image of the Lord installed in that Temple, together with the fruit of worshipping the Lord in this mode

चतुर्थोऽध्यायः ।

जनको ह वैदेह आसांचक्रेऽथ ह याज्ञवल्क्य आववाज ।
त५ होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नगवन्तानीत्यु-
भयमेव सम्राडिति होवाच ॥ १ ॥

जनकः Janakah, Janaka by name. वैदेहः Vaidehah, the King of the country of the Videhas. आसांचक्रे Āsāṅchakre, took his seat on the throne. ५ Ha, a mere particle. अथ Atha, then. याज्ञवल्क्यः Yājñavalkyah, Yājñavalkya by name. आववाज Āvavrāja, came to him. त५ Tam, him. उवाच Uvācha, said, asked. ५ Ha. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. किमर्थं Kimartham, for what reason. अचारी Achārī, (thou) hast travelled; (thou) hast taken the trouble of coming to my court. पशून् Paśūn, the animals; the cattle. इच्छन् Ichchhan wishing. अगवन्तान् Agvantān, conclusions about the Lord. अन्तु Antu, the subtle, the Lord; and अन्त Anta, the conclusion or truth. इति Iti. उवाच Samrāt, Oh Sovereign; O, World-Ruler. उभयम् Ubhayam, both, wishing for the beasts and 'tell thee conclusions about the Lord Brahman. एव Eva, indeed. इति Iti, thus. उवाच Uvācha, said. ५ Ha.

1. (After testing the learning of Yājñavalkya), Janaka, the king of the Videhas, ascended the throne. Then Yājñavalkya came in front of him. Janaka then addressed him thus:—"O Yājñavalkya, with what purpose did you travel so far? Was it the wish for gaining cattle or the wish (to teach us) the truth about the Subtle (Brahman)?"

Yājñavalkya replied:—"For these both, O mighty King."—241.

MANTRA IV. 1. 2.

यत्ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे जित्वा शैलिनिराग्वै
ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रयात्तथा तच्छैलिनिरब्र-
वीद्वाग्वै ब्रह्मेत्यवदतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं
प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि
याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत । का
प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच वाचा वै सम्राड्बन्धुः
प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं
विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं
हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि
वाचैव सम्राट् प्रज्ञायन्ते वाग्वै सम्राट् परमं ब्रह्म नैनं वाग्जहाति
सर्वाण्येनं भूतान्याभिचरन्ति देवो भूत्वा देवानप्येति य एवं
विद्वानेतदुपास्ते । हस्त्यृषभः सहस्रं ददामीति होवाच जनको
वैदेहः । स होवाच याज्ञवल्क्यः पितामेऽमन्यत नाननुशिष्य हरे-
तेति ॥ २ ॥

ते Te, to thee. कश्चित् Kaśhit, any one; any wise man; any of thy teachers.
यत् Yat, whatever. अब्रवीत् Abravit, said; instructed. तत् Tat, that. शृण्वामः Śrīṇa-
vāma, let us hear. इति Iti. शैलिनः Śailināḥ, born in the family of Śilina. जित्वा Jitva,
Jitvā by name. मे Me, to me. अब्रवीत् Abravit, said; instructed. ब्रह्म Brahma, the
Brahman; the one who is full in all the qualities. वाक् Vāk, speech. वै Vai, indeed.
इति Iti. यथा Yathā, as. मातृमान् Mātṛimān, one who has received the instructions

from his mother. पित्र्यान् Pitṛimān, one instructed by his father. आचार्यवान् Āchārya-vān, one instructed by his religious preceptor or Guru. ब्रूयात् Brūyāt, may instruct. तथा Tathā, so. तत् Tat, that. शैलिनः Śailinaḥ, one who was born in the family of Śilina. अवब्रूत् Abravīt, instructed (thee). वाक् Vāk, speech. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अवदत् Avadatab, without Speech: abandoned by the Lord, called Speech. किं Kim, what; what result, (meaning nothing). स्वात् Syāt, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the Lord Hari, named Vāk. आसनं Āyatanam, Seat; abode, Place प्रतिष्ठा Pratiṣṭhā, form; image, the person. अवब्रूत् Abravīt, did (he) instruct? तु Tu, interrogative word. मे Me, to me. न Na, not. अवब्रूत् Abravīt, did instruct. इति Iti. स्वाम् Samrāt, Oh Sovereign. एतत् Etat, that; the instruction given by Jitvā. एकपात् Ekapāt, a quarter; partial; incomplete. वै Vai, indeed. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. सः Sah, renowned; renowned as thou art for your knowledge of Brahman. नः Nah, to me, to us. ब्रूहि Brūhi, tell it. वाक् Vāk, the organ of Speech. एव Eva, only, indeed. आसनं Āyatanam, the seat, the place or temple. आकाशः Ākāśah, Rāmā. (आ on all sides); काश (Kāśa) to illumine, plus अ affix, one who burns or is bright on all sides). प्रतिष्ठा Pratiṣṭhā, form, Image, the person. एतत् Enat, this; her. मज्ञा Prajñā, knowledge. इति Iti, thus. उपासीत Upāsita, (thou) shouldst meditate on or worship. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. का Ka, what. मज्ञा Prajñātā, the knowledge-aspect. स्वाम् Samrāt, Oh Sovereign. वाक् Vāk, Vāk; the form of the Lord, known as Vāk. एव Eva, indeed. इति Iti. उवाच Uvācha, said (Yājñavalkya). ए Ha. स्वाम् Samrāt, Oh Sovereign. वाचा Vāchā, by Vāk; by the form of the Lord, known as Vāk. वै Vai, indeed. बन्धुः Bandhuḥ, the kindred: the friend, namely, the sacred literature. मज्जते Prajñāyate, is known. स्वाम् Samrāt, Oh Sovereign. ऋग्वेदः Rīgvedaḥ, the Rīgveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sāmavedaḥ, the Sāmaveda. अथर्ववेदः Atharvavedaḥ, the Atharvavedaḥ. अगिरसः Āngirasaḥ, the Āngirasa. इतिहासः Itihāsaḥ, the traditions, or narratives. पुराणं Purāṇam, the Purāṇas; the doctrines of creation. विद्या Vidyā, the prose portions of Pañcharātra. उपनिषदः Upaniṣadaḥ, the Upaniṣads. श्लोकः Ślokāḥ, the verse portions of the Pañcharātra. सूत्रानि Sūtrāṇi, the Brāhma Sūtras; the Vedānta aphorisms and the Pūrva Mimāṃsā, and the Sankarṣana Sūtras. अनुव्याख्यानानि Anuvyākhyānāni, the larger explanations of the Vedas, like Brihat-Tarka, &c. व्याख्यानानि Vyākhyānāni, the smaller explanations of the Vedas, such as Brahmatarka, &c. इष्टं Iṣṭam, the worship. हुतं Hutam, the offering of sacrifices. अक्षितं Āśitam, giving away of food in charity. पयितं Pāyitam, giving away of drinks in charity. कथं Ayam, this. लोकः Lokah, world, such as the earth, &c. च Cha. परः Parah, the other. लोकः Lokah, the world, such as Heaven, &c. च Cha, and. सर्वानि Sarvāṇi, all. भूतानि Bhūtāni, the beings. च Cha, and. वाचा Vācha, by Vāk; through the grace of Vāk or Rāmā. एव Eva, only. मज्जते Prajñāyante, are known. स्वाम् Samrāt, Oh Sovereign. वाक् Vāk, speech. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahman; the one full in all the qualities. सः Yāḥ, whoever. एव Evam, in this Way, i.e., with the Seat, form, &c. एतत् Etat, this; Brahman. विद्वान् Vidvān, knowing; realising within himself. उपास्ते Upāste, meditates. एनम् Enam, him.

न Na, not. जहति Jahāti, gives up. एनं Enam, him. सर्वानि Sarvāṇi, all. भूतानि Bhūtāni, the beings who are inferior to this knower. अभिक्षरन्ति Abhikṣaranti, milk, or draw their nourishment from and minister (him). देवः Devaḥ, a deva भूत्वा Bhūtvā, becoming. देवान् Devān, the higher aspects of the Lord, such as playfulness, &c., as seen in the Śvetadvīpa. अपि Api, together with ; as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Vaidehas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ॥ Ha. सहस्रं Sahasram, thousand. हस्त्येषु हस्त्येषु Hastyrīṣabham, elephants, together with oxen. ददामि Dadāmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ॥ Ha. मे Me, my. पितरं Pitā, father. अनुशिक्ष्य Ananuśīṣya, not completing the instructions to a disciple. हरेत Hareta, should take (gifts). न Na, not. इति Iti. अमन्यता Amanyata, admonished.

2. Yājñavalkya said :—"Let us hear what any (other teacher) has told you (about the means of getting Mukti)."

Janaka said :—"Jitvan Śailina told me, "Speech is verily Brahman."

Yājñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Śailina teach you that Speech is Brahman. For what is the good of a person who has not (the protection of) Speech. But did he instruct you about the Temple and the Image (and the meaning of the secret name of God)?

Janaka said :—"He did not tell me."

Yājñavalkya said :—"It is only a quarter of the teaching, O Great King."

Janaka said :—"Tell us, then, O renowned Yājñavalkya."

Yājñavalkya said :—"The organ of speech is the Temple of the God, called Vāk (or the Word or the Inspirer), the All-shining Goddess Ramā is the Image of the Lord installed there and (the meaning of the secret name Vāk is) Wisdom. One should meditate upon Him as wisdom."

Janaka said :—"What is the nature of this Wisdom O Yājñavalkya?"

Yājñavalkya replied :—"The nature of Wisdom is the God Speech himself (for there is no distinction between the

substance and the attribute here). Through Speech verily, O mighty King, the Friend (all literature) is known, namely, the R̥g-veda, Yajur-veda, Sâma-veda, the Atharvângirasa, the Itihâsas, the Purâṇas, the Vidyâs (the Pancharâtras in prose), the Upaniṣads, the Ślokas (the Pancharâtras in verse), the Sûtras, the Anuvyâkhyânas (or the larger commentaries on the Vedas); the Vyâkhyânas (or the smaller commentaries on the Vedas), the methods of worship, the methods of offering oblations, the methods of giving alms of food and drink, this world and the other world, and all the beings. All these are known (prajnâyante) through Speech, O Great King. Speech indeed is the Supreme Brahman, O Mighty King. He who knows Brahman as such (with His Secret name, the Temple, the Image, and the Meaning of the name) him Brahman as Speech or Inspiror, does not abandon ever, and all beings (lower in scale to him) seek their sustenance from Him and serve him by ministering to his wants. He having become a deva, goes to the devas, (that is, if he is a deva, then getting unity with higher devas (devo bhutvâ) he reaches Brahman along with Brahmâ, when the latter gets mukti and sees the Shining Ones, namely, the various aspects of the Lord in Svetadwipa. But if he is a man, then he reaches the plane of the devas (devo bhutvâ), and on getting mukti gets union with the devas).

Janaka Vaideha said :—"I present you a thousand elephants and bulls."

Yâjñavalkya said :—"My father was of opinion that one should not accept dakṣiṇa without fully teaching his pupil."—242.

MANTRA IV. 1. 3.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्म उदङ्कः शौल्बायनः
प्राणो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौ-
ल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किं स्यादित्यब्रवीत्तु

ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स
वै नो ब्रूहि याज्ञवल्क्य । प्राण एवायतनमाकाशः प्रतिष्ठा प्रियमि-
त्येनदुपासीत । का प्रियता याज्ञवल्क्य । प्राण एव सम्राडिति होवाच
प्राणस्थ वै सम्राट् कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णा-
त्यपि तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय
प्राणो वै सम्राट् परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्य-
भित्तरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यु-
षभः सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञ-
वल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

ते Te, to thee. कश्चित् Kāśhit, any wise man; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravit, said; instructed. तत् Tat, that. शृण्वान् Śṛiṇavāna, let us hear. इति Iti. शैलयायनः Saulvāyana, born in the family of Śulvāyana. उदांकः Udañka, Udañka by name. मे Me, to me. अब्रवीत् Abravit, said; instructed. ब्रह्म Brahma, the Brahman. प्राणः Prāṇa, (lit.) the maker of the world; the Prāṇa; the vital energy. वै Vai, indeed. इति Iti. यथा Yathā, as. मादयान् Mātrīmāna, one instructed by one's mother. पितृमान् Pitṛimān, one that has received instructions from one's father. आचार्यवान् Āchāryavān, one instructed by one's religious Preceptor or Guru. ब्रूयत् Brūyāt, may instruct. तथा Tathā, so. तत् Tat, that. शैलयायनः Saulvāyana, one who was born in the family of Śulvāyana. अब्रवीत् Abravit, instructed (thee). प्राणः Prāṇa, the vital air. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अप्रानताः Aprāṇataḥ, of him who is without Prāṇa. किं Kim, what; what result, (meaning nothing). स्यात् Syāt, can there be. इति Iti. ते Te, to thee, तस्य Tasya, his; of Prāṇa. आयतनं Āyatanam, seat. प्रतिष्ठां Pratiṣṭhām, form; image. अब्रवीत् Abravit, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravit, said; did instruct. इति Iti. सम्राट् Samrāt, Oh Sovereign. एतत् Eṭat, that; the instruction given by Udañka. एकपात् Ekapāt, a quarter; partial; incomplete. वै vai, indeed. इति iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. सः Saḥ, Renowned; renounced as thou art for your knowledge of Brahman. नः Naḥ, to me. ब्रूहि Brūhi, tell it. प्राणः Prāṇa, the vital air; each of the vital airs or Prāṇa Vāyus, which are Prāṇa, Apāna, Samāna, Udāna and Vyāna. आयतनं Āyatanam, seat. आकाशः Ākāśaḥ, the sky; Rāmā. प्रतिष्ठा Pratiṣṭhā, form. एतत् Eṭat, this; her. प्रियम् Priyam, dear; most beloved. उपसीत् Upāsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. का Kā, what. प्रियता Priyatā, dear object. सम्राट् Samrāt, Oh Sovereign. प्राणः Prāṇa, life; vitality. एव Eva, only. इति Iti. उवाच Uvācha (Yājñavalkya) said. ह Ha. सम्राट् Samrāt, Oh Sovereign. प्राणस्य Prāṇasya, of the Lord Viṣṇu, who is called Prāṇa. कामाय Kamāya, for

pleasing ; in order to please. The sentence is to be completed by भोजनं भवेत् (Bhojanam Bhavet), one eats. अयाज्यं Ayājyam, those that are not competent to offer a sacrifice or not to be assisted by a priest. याजयति Yājayati, helps to offer sacrifice, वै Vai, indeed. अप्रतिग्रहस्य Apratigrihyasya, of such a person from whom the acceptance of gift is forbidden. प्रतिग्रहति Pratigrihāti, accepts gifts. अपि Api, even. सम्राट् Samrāt, Oh Sovereign. प्राणस्य Prāṇasya, of Hari, also called Prāṇa, कामाय Kāmāya, for pleasing, वां Yām, whichever. दिशम् Diśam, direction ; इति Eti, (a man) goes. तत्र Tatra, there. वधशङ्कं Vadhāśaṅkam, the fear of death ; an act (such as stealing or theft) which produces in the mind a fear of death. भवति Bhavati, becomes ; is committed. सम्राट् Samrāt, Oh Sovereign. प्राणः Prāṇah, life ; vitality. परमं Paramam, Great. ब्रह्म Brahma, Brahman. वै Vai, indeed. यः Yah whoever. एवं Evam, in this way, i.e., with the seats, form, &c. एतत् Etat, this ; Brahman विद्वान् Vidvān, knowing ; realizing within himself. उपास्ते Upāste, meditates on. एनं Enam, him. न Na, not. प्राणः Prāṇah, life ; vitality. जहति Jahāti, gives up. एनं Enam, him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. अभिक्षरन्ति Abhikṣaranti, protect. देवः Devah, a god. भूत्वा Bhūtva, becoming. देवान् Devān, the devas, (in case of men), and the sportful, playful ones, or aspects of Hari, as seen in the Svetadvipa, in case of devas. अपि Api, together with, as well as the Brahman. इति Eti, joins. वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यश्वं Hastyśvabham, elephants, together with oxen. ददामि Dadāmi, (will) give. इति Iti. सः Sah, that. याज्ञवल्क्यः Yājñavalkyah, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitā, father. अननुशिस्या Ananuśisya, not completing the instructions to a disciple. न Na, not. हरेत् Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

3. Yājñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Udaṅka Saulbāyana told me, "Life is verily Brahman."

Yājñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Udaṅka Saulbāyana teach you that Life is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Life. But did he instruct you about the Temple and the Image installed therein (and the Meaning of the secret name of the Lord?).

Janaka said :—"He did not tell me these."

Yājñavalkya :—"It is only a quarter of the teaching about Brahman, O great King."

"Tell us then, O renowned Yājñavalkya," said Janaka.

Yājñavalkya said :—"The seat of the life functions of Prâṇa, Apâna, &c., is also the Temple of the Lord Hari, known as Life. The goddess Ramâ, called Akâśa or the All-shining, is the Image of the Lord Prâṇa or Life. (And the Meaning of the secret name Prâṇa is 'beloved' or 'dear'). Let one meditate on God as the dear."

Janaka said :—"What is the nature of this Dearness, O Yājñavalkya."

Yājñavalkya replied :—"The nature of dearness is the God, called Life Himself. It is indeed, O great King, to please Viṣṇu, the Life, that a man eats food, and, in order to secure food, he helps even those to offer sacrifice who are not competent to offer sacrifices, and he accepts gifts from those from whom no gifts should be accepted. Verily it is in order to please the Lord Hari, called Prâṇa or Life, that one goes even to dangerous quarters, where there is fear of death (and there, by committing even crimes) obtains means of sustaining Life within (and thus puts his own life to the risk of death). Life, O great King, is, therefore, the Highest Brahman. He who knows Brahman as such (with his Secret name, the Temple, the Image and the Meaning of the secret name), is never abandoned by Brahman as Life. All beings lower in scale to him, seek their sustenance from him and minister to his wants. He having become a deva goes to the devas.

Note.—That is, if he is a deva, then getting union with higher devas (devo bhutvā), he reaches Brahman, along with Brahmā, when the latter gets mukti at the end of a kalpa. Then he sees the Shining Ones (devān) or those aspects of the Sportful Lord Hari which exist in the Sveta-dvīpa. But if the worshipper is a man and not yet entitled in this world-cycle to become a deva, then he reaches the plane of the devas (devo bhutvā) and getting mukti obtains union with devas (devān apyaiti). Note the double meaning of the sentence devo bhutvā devān apyaiti. This applies to the succeeding mantras also.

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yājñavalkya said :—"My father was of opinion that

one should not accept dakṣināi without fully instructing his pupil."—243.

MANTRA IV. 1. 4.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे वर्कुवर्ष्णाश्चक्षुर्वै
ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वाष्णोऽब्रवी-
च्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं
प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्प्राडिति । स वै नो ब्रूहि
याज्ञवल्क्य चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत ।
का सत्यता याज्ञवल्क्य । चक्षुरेव सम्प्राडिति होवाच चक्षुषा वै
सम्प्राट् पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति ।
चक्षुर्वै सम्प्राट् परमं ब्रह्म । नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभि-
क्षरन्ति । देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभः
सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः
पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

ते Te, to thee. कश्चित् Kaśhit, any wise man ; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravit, said ; instructed. तत् Tat, that. शृण्वाम Sṛiṅavāma, let us hear. इति Iti. बटुः Batkuḥ, Batku by name. Some read बटुः (Barkuḥ). वाष्णः Vārṣṇaḥ, of the family of Vṛiṣṇa. मे Me, to me. अब्रवीत् Abravit, said ; instructed. ब्रह्म Brahma, Brahman. चक्षुः Chakṣuḥ, eye ; who sees all. वै Vai, indeed. इति Iti. यथा Yathā, as. मातृमान् Mātrīmān, one instructed by one's mother. पितृमान् Pitṛīmān, one that has received instructions from one's father. आचार्यवान् Āchāryavān, one instructed by one's religious preceptor or Guru. दृष्टात् Bruyāt, may instruct. तथा Tathā, so. तत् Tat, that. वाष्णः Vārṣṇaḥ, of the family of Vṛiṣṇa. अब्रवीत् Abravit, instructed thee. चक्षुः Chakṣuḥ, eye ; who sees all. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अपश्यतः Apaśyataḥ, of one who is eye-less ; of one who is without the Lord Chakṣus (eye). हि Hi. किं Kim, what ; interrogative word—meaning nothing. It is the Lord Viśva (विश्व) who sees or knows of the Jāgrata (जाग्रत) or waking condition. But for him there would be no consciousness of the Jāgrata or the waking condition. स्यात् Syāt, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his ; of the Lord Eye. आयतनं Āyatanam, seat. प्रतिष्ठा Pratiṣṭhā, form, image. अब्रवीत् Abravit, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravit, said ; did instruct. इति iti. संप्राट् Samirāt, Oh, Sovereign. एतत् Etat, that ; the instruction given by Batku. रक्षयान्

Ekapāt, a quarter ; partial ; incomplete. वै Vai, indeed. इति Iti. सः Saḥ, renowned ; renowned as thou art for thy knowledge of Brahman. याज्ञवल्क्यः Yājñavalkya, Oh, Yājñavalkya. नः Naḥ, to me. ब्रूहि Brūhi, tell it. चक्षुः Chakṣuḥ, eye ; one who sees all. आयातनं Āyatanam, seat. एव Eva, only. आकाशः Ākāśaḥ, the sky ; Ramā. प्रतिष्ठा Pratiṣṭhā, image. एनत् Enat, this. सत्यं Satyam, the truth. उपसीत Upāsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्यः Yājñavalkya, Oh, Yājñavalkya. का Kā, what. सत्यता Satyatā, the nature of truth. याज्ञवल्क्यः Yājñavalkya O Yājñavalkya. सम्राट् Samrāt, Oh, Great King. चक्षुः Chakṣuḥ, the eye. एव Eva, only. इति Iti. उवाच Uvācha, said (Yājñavalkya.) ह Ha. चक्षुषा Chakṣuṣā, with the help of the eye, because it is the Lord Viśva, who is also called the eye (Chakṣu), makes one see the objects. वै Vai, indeed. सम्राट् Samrāt, Oh Sovereign. परमं Paśyamtam, seeing ; a man when he is seeing something. आहुः Āhūḥ, (others) say. अद्रक्षोः Adrākṣh, hast (thou) seen. इति Iti. सः Saḥ, he who sees. आह आह, says. अद्रक्षामः Adrākṣam, (I) have seen. इति Iti. तत् Tat, that ; the thing (when seen again). सत्यं Satya, true, as it was. भवति Bhavati, becomes. सम्राट् Samrāt, Oh Sovereign. चक्षुः Chakṣuḥ, the eye. परं Paramam, great. ब्रह्म Brahma, Brahman ; because the Lord Hari, who is in the eye, is the cause of the real knowledge, it is therefore the Brahman of the eye, called Satya or Truth. यद् Yaḥ, whoever. एव Evam, in this way, i.e., with the seat, form, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvān, knowing ; realising within himself. उपसीत Upāsita, meditates. एनं Enam, Him. न Na, not. चक्षुः Chakṣuḥ, the eye. जहति Jahāti, gives up. एनं Enam, Him. सर्वान् Sarvāni, all. भूतानि Bhūtāni, the beings. अस्मिन्नस्मिन् Abhiṣṣaranti, milk or ask for the things they desire. देवः Devaḥ, a god. भूत्वा Bhūtvā, becoming. देवान् Devān, the devas. The sportful forms of the Lord in the Śvetadvīpa. अस्मि Aṣi, together with, as well as the Brahman. इति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्ययुग्मं Hastyayugabham, elephants, together with oxen. दादामि Dadāmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said ह Ha. मे Me, my. पिता Pitā, father. अनुसूयित्व Ananusūyita, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

4. Yājñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Baṭku, of the family of Vriṣṇa, instructed me that Chakṣus (the Lord, known as the All-seeing) is the Brahman."

Yājñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Vriṣṇa teach you that Sight was Brahman. For what is the good of a person

who has not (the protection of the Lord known as) Sight. But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—"It is only a quarter of the teaching about Brahman, O Great King."

"Tell us, then, O renowned Yâjñavalkya", said, Janaka.

Yâjñavalkya said :—"The organ of sight, namely, the Eye, is also the Temple of the Lord Hari, known as Chakṣus, or the All-seeing. The Goddess Ramâ, called Âkāṣa or the All-shining, is the Image of the Lord. The Meaning of the secret name Chakṣus is Truth. Let one meditate on God as Truth."

Janaka said :—"What is the nature of that Truth, O Yâjñavalkya?" Yâjñavalkya replied :—"The nature of Truth is the Lord Himself, known as Chakṣus (Sight), O great King. For verily, O Great King, seeing through the help of the Lord, called Chakṣus, during the waking condition, people say to the person who sees—"Did you see him", and he says, "I have seen." Then that which he has seen is the Truth. The Sight verily, O Great King, is the supreme Brahman. He who knows Brahman as such (with His secret name, All-seeing, the Temple and the Image and the Meaning of the secret name), Him Brahman as Sight or All-seeing never abandons. All beings (lower) in scale to him, seek their sustenance from him and minister to his wants. He having become a Deva, goes to the Devas."

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yâjñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil"—244.

MANTRA IV. 1. 5.

यदेव ते काश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे गर्दभीविपीतो भा-
रद्वाजः श्रोत्रं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा
तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यश्रुण्वतो हि किं स्यादित्यब्रवीतु
ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतस्सम्राडिति । स वै
नो ब्रूहि याज्ञवल्क्य श्रोत्रमेवायतनमाकाशः प्रतिष्ठानन्त इत्येन-
दुपासीत । कानन्तता याज्ञवल्क्य । दिश एव सम्राडिति होवाच
तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं
गच्छत्यनन्ता हि दिशो दिशो वै सम्राट् श्रोत्रः श्रोत्रं वै सम्राट्परमं
ब्रह्म । नैनं श्रोत्रं जह्वाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो
भूत्वा देवानप्येति य एवं विद्वान्तदुपास्ते । हस्त्यृषभं सहस्रं
ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता
मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

ते Te, to thee. काश्चित् Kaśchit, any wise man ; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravīt, said ; instructed. तत् Tat, that. शृण्वाम् Śṛiṇāvāma, let us hear. इति Iti. गर्दभी Gardabhi, resident of the province of Gardabha. विपीतः Vipītaḥ, Vipitā by name. भारद्वाजः Bhāradvājaḥ, of the family of Bharadvāja. मे Me, to me. अब्रवीत् Abravīt, said ; instructed. ब्रह्म Brahma, Brahman. श्रोत्रं Śrotram, the ear ; (hearing). वै Vai, indeed. इति Iti. यथा Yathā, as. मातृमान् Mātṛimān, one instructed by one's mother. पितृमान् Pitṛimān, one that has received instructions from one's father. आचार्यवान् Āchāryavān, one instructed by one's religious preceptor or Gurn. ब्रूयात् Brūyāt, may instruct. तथा Tathā, so. तत् Tat, that. भारद्वाजः Bhāradvājaḥ, of the family of Bharadvāja. अब्रवीत् Abravīt, instructed thee. श्रोत्रं Śrotram, the ear (hearing). वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अश्रुण्वतः Aśṛiṇvantah, one without the Lord Hari, who is also called the Ear. हि Hi. किं Kim, what ; it is an interrogative word—meaning nothing. स्यात् Syāt, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His ; of the Lord Ear. आयातनं Āyatanam, seat, Place. प्रतिष्ठां Pratiṣṭhām, form ; image, Person. अब्रवीत् Abravīt, said ; did instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravīt, said ; did instruct. इति Iti. एकाद् Ekaḥ, Oh, Sovereign. एतत् Etat, that ; the instruction given by Bhāradvāja. एकपाद् Ekapād, a quarter ; partial ; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. सः Saḥ, renowned, renowned as thou art for your knowledge of Brahman. नः Naḥ, to me. ब्रूहि Brūhi,

tell it. श्रोत्रं Śrotram, the ear (hearing). आयतनं Āyatanam, seat. एव Eva, only. आकाशः Ākāśah, the sky ; Ramā. प्रतिष्ठा Pratiṣṭhā, form. एनत् Enat, this ; her. अनंतः Anantāh, the infinite. उपसीत Upāsīta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्यः Yājñavalkya, Oh Yājñavalkya. का Kā, what. अनंततः Anantāh, infinity. सचाद् Samrāt, Oh Sovereign. दिशः Diśah, the directions ; the Lord Hari, who is in the direction ; is Dik (दिक्) or direction. एव Eva, only. इति Iti. उवाच Uvācha, said (Yājñavalkya). ह Ha. सचाद् Samrāt, Oh Sovereign. हि Hi, because. दिशः Diśah, the directions. अनंतः Anantāh, infinite ; endless. तस्मात् Tasmāt, therefore. एव Eva, it is. यांकं Yānkām, whatever. च Cha, दिशं Diśam, direction. गच्छति Gacchhati, goes. अपि Api, if ; even. अस्या Asyā, her ; of the direction. अंतं Antam, end. न Na, not. एव Eva, it is. गच्छति Gacchhati, goes. हि Hi, because. अनंतः Anantāh, infinite. दिशः Diśah, the directions. सचाद् Samrāt, Oh Sovereign. दिशः Diśah, the directions. श्रोत्रं Śrotram, the ear ; within the ear. वै Vai, indeed. सचाद् Samrāt, Oh Sovereign. श्रोत्रं Śrotram, the ear ; hearing. परमं Paramam, great. ब्रह्म Brahma, Brahman. वै Vai, indeed. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvān, knowing ; realising within himself. उपारुते Upāste, meditates. एनं Enam, Him. न Na, not. श्रोत्रं Śrotram, the ear. जहति Jāhāti, gives up. एनं Enam, Him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. अभिक्षरन्ति Abhikṣaranti, protect. देवः Devaḥ, a god. भूत्वा Bhūtvā, becoming. देवान् Devān, the higher and playful gods of the Śvetadvīpa. अपि Api, together with, as well as the Brahman. इति Eti, joins. वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यग्नयः Hastyāgnayah, elephants, together with oxen. ददामि Dadāmi, (will) give. इति Iti. सः Sah, that. याज्ञवल्क्यः Yājñavalkyah, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitā, father. अननुमिष्य Ananusīṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यता Amanyata, admonished.

5. Yājñavalkya said :—" Let us hear what any other teacher has told you."

Janaka said :—" Vipīta Bhāradvāja, of the country of Gardabha, instructed me that the All-hearing is Brahman."

Yājñavalkya said :—" As one who has the three-fold advantage of having a good mother, a good father, and a good teacher, should have taught, so did Gardabhi Vipīta Bhāradvāja teach you that the All-hearing is Brahman. For what is the good of a person who has not (the protection of the Lord known as) All-hearing. But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord),

Janaka said :—" He did not tell me these."

Yājñavalkya said :—" It is only a quarter of the teaching about Brahman, O Great King."

" Tell us, then, O renowned Yājñavalkya," said Janaka.

Yājñavalkya said :—" The organ of hearing or the ear is also the Temple of the Lord Hari, known as All-hearing. The goddess Ramâ, called Akâśa, or the All-shining, is His Image. (The meaning of the secret name, All-hearing, is the Infinity or Ananta.) Let one meditate on God as Infinite.

Janaka said :—" What is the nature of this Infinity, O Yājñavalkya."

Yājñavalkya replied :—" The nature of the Infinity is the God, called the Diś, or the Director, O Great King. Therefore, verily O Great King, when any one goes in any direction (Diś), he does not find its end (Anta), for verily the space (Diś or direction) is endless or Ananta. The Director (Diśah) verily, O Great King, is the same who is the Lord known as the All-hearing. The Lord, known as the All-hearing, O Great King, is verily the Supreme Brahman. The Lord known as the All-hearing never abandons the man who meditates on Him as such. All beings (lower in scale to such a one) seek him for their sustenance and minister to all his wants. He having become a Deva, goes to the Devas, he who knowing the Lord as such worships him so."

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yājñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣina, without fully instructing his pupil—" 245.

MANTRA IV. 1. 6

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा

तज्जाबालोब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किं स्यादित्यब्रवीतु
ते तस्यायतनं प्रतिष्ठा । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स
वै नो ब्रूहि याज्ञवल्क्य । मन एवायतनमाकाशः प्रतिष्ठाऽऽनन्द
इत्येनदुपासीत । का आनन्दता याज्ञवल्क्य । मन एव सम्राडिति
होवाच मनसा वै सम्राट् स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो
जायते स आनन्दो मनो वै सम्राट् परमं ब्रह्म नैनं मनो जहाति
सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं
विद्वानेतदुपास्ते । हस्त्युग्रभः सहस्रं ददामीति होवाच जनको
वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य
हरेतेति ॥ ६ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravit, said; instructed. तत् Tat, that. शृणुवाम् Śṛiṇavāma, let us hear. इति Iti. जाबालः Jābālah, the son of Jābālā. सत्यकामः Satyakāma, Satyakāma by name. मे Me, to me. अब्रवीत् Abravit, said; instructed. ब्रह्म Brahma, the Brahman. मनः Manaḥ, the mind. वै Vai, indeed. इति Iti. यथा Yathā, as. मातरमात्रिमाम् Mātrīmān, one instructed by the mother. पितृमात्रमपि Pitṛimān, one that has received instructions from one's father. आचार्यवान् Āchāryavān, one instructed by one's religious preceptor or Guru. ब्रूयात् Brūyāt, may instruct. तथा Tathā, so. तत् Tat, that. जाबालः Jābālah, the son of Jābālā. अब्रवीत् Abravit, instructed (thee). मनः Manaḥ, the mind. वै Vai, indeed, ब्रह्म Brahma, the Brahman. इति Iti. अमनसः Amanasaḥ, of Him who is without the Lord Hari, also called manas or mind, because it is He who gives in us the faculty of thinking. हि Hi. किं Kim, what; what result, (meaning nothing). स्यात् Syāt, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the mind. आयतनं Ayatanam, seat. प्रतिष्ठा Pratiṣṭhā, form; image. अब्रवीत् Abravit, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravit, said; did instruct. इति Iti. सम्राट् Samrāt, Oh Sovereign. एतत् Etat, that; the instruction given by Satyakāma. एकपाद् Ekapāt, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. सः Saḥ, renowned; renowned as thou art for your knowledge of Brahman. नः Naḥ, to me. ब्रूहि Brūhi, tell it. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. मनः Manaḥ, the mind; the organ or faculty. एव Eva, only. आयतनं Ayatanam, seat. आकाशः Ākāśaḥ, the sky; Rāmā. प्रतिष्ठा Pratiṣṭhā, form. एतत् Enat, this; her. आनन्द Ananda, bliss; happiness; the cause thereof. उपसीत Upāsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. का Kā, what. आनन्दता Anandatā, the cause of bliss or happiness. सम्राट् Samrāt, Oh Sovereign. मनः Manaḥ Lord,

Mind. एव Eva, only. इति Iti. उवाच Uvācha, said. ह Ha. मनसा Manasā, by the mind ; by the mind which works under the guidance of Lord Hari, who is therefore called Manas or Mind. सम्राट् Samrāt, Oh Sovereign. स्त्रियं Striyam, a wife. अभिहरति Abhīhāryate, joins with. तस्यां Tasyām, in her. प्रतिरूपः Prati-rūpaḥ, similar ; like the image of the father. पुत्रः Putrah, a son. जायते Jāyate, is born. सः Sah, He ; the son born. आनन्दः Ānandah, is (the source of) happiness. सम्राट् Samrāt, Oh Sovereign. मनः Manah, the Lord Mind. वै Vai, indeed. परमं Paramam, Great. ब्रह्मा Brahma, Brahman. यः Yah, whoever. एवं Evam, in this way, i.e., with the seat, from, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvān, knowing ; realising within himself. उपास्ते Upāste, meditates. एनं Enam, Him. न Na, not. मनः Manah, the Lord Mind. जुहति Jahāti, gives up. एनं Enam, Him. सर्वानि Sarvāni, all. भूतानि Bhūtāni, the beings. अभिहरति Abhīhāryanti, protect. देवः Devah, a god. भूत्वा Bhūtvā, becoming. देवान् Devān, the higher and playful gods of the Svetadvīpa. अपि Api, together with, as well as the Brahman. इति Eti, joins. वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्युषभं Hastyriṣabham, Elephants, together with oxen. ददामि Dadāmi, (will) give. इति Iti. सः Sah, that. याज्ञवल्क्यः Yājñavalkyah, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitā, father. अनुशिक्ष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

6. Yājñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Satyakāma Jābāla instructed me that the Lord, known as Manas, or All-emotion, is the Brahman."

Yājñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Satyakāma Jābāla teach you that the All-emotion is Brahman. For what is the good of a person who has not (the protection of the Lord known as) the All-emotion. But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yājñavalkya said :—"It is only a quarter of the teaching about Brahman, O Great King."

"Tell us then, O Yājñavalkya," said Janaka.

Yājñavalkya said :—"The organ of emotion or Manas is verily also the Temple of the Lord, known as All-emotion. The Goddess Ramâ, called Âkāśa or the All-shining, is the Image of the Lord. The meaning of the secret name Manas is bliss. Let one meditate on God as the Bliss."

Janaka said :—"What is the nature of this Bliss, O Yājñavalkya" :—

Yājñavalkya replied :—"The nature of Bliss is the Lord, known as All-emotion, O Great King. For verily, O Great King, through emotion working under the guidance of the Lord All-emotion a man approaches his wife, and in her he begets a son, an exact image of himself, and the son is the source of joy to the father. Therefore, the All-emotion verily, O Great King, is the Supreme Brahman. The Lord, known as All-emotion, never abandons such a person. All (lower) creatures seek their sustenance from him, and minister to his wants, and he becoming a Deva goes to the Devas, he who knows the Lord as such and worships him thus."

Janaka Vaidehi said :—"I present you a thousand elephants and oxen".

Yājñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil"—246.

MANTRA IV. 1. 7.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे विदग्धः शाकल्यो
हृदयं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छा-
कल्योऽब्रवीद्दृढदयं वै ब्रह्मेत्यहृदयस्य हि किञ्च स्यादित्यब्रवीत्तु ते
तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै
नो ब्रूहि याज्ञवल्क्य । हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरि-
त्येनदुपासीत । का स्थितता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच

हृदयं वै सम्राट् सर्वेषां भूतानामायतनं हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनं हृदयं जहाति सर्वाण्येनं भूतान्याभिचरन्ति देवो भूत्वा देवानप्येति य एव विद्वानेतदुपास्ते । हस्त्यृषभः सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥

इति बृहदारण्यकं चतुर्थं प्रथमं ब्राह्मणम् ॥ १ ॥

ते Te, to thee. कश्चित् Kaścit, any wise man ; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravit, said ; instructed. तत् Tat, that. श्रृणवामः Śrīṇavāma, let us hear. इति Iti. शकल्यः Śākalyah, the son of Sakala. विदग्धः Vidagdha, Vidagdha by name. मे Me, to me. अब्रवीत् Abravit, said ; instructed. ब्रह्म Brahma, the Brahman. हृदये Hridayam, the presiding Lord of the heart. वै Vai, indeed. इति Iti. यथा Yathā, as, मातृमात्रं Mātrīmān, one instructed by one's mother. पितृमात्रं Pitrīmān, one that has received instructions from one's father. आचार्यवान् Āchāryavān, one instructed by one's religious preceptor or Guru. ब्रूयात् Brūyāt, may instruct. तथा Tathā, so. तत् Tat, that. शकल्यः Śākalyah, the son of Sakala, अब्रवीत् Abravit, instructed (thee). हृदये Hridayam, the presiding Lord of the heart. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अहृदयस्य Ahridayasya, one without the Lord of the heart who guides our Buddhi (बुद्धि) or intellect. हि Hi. किम् Kim, what ; what result, (meaning nothing). स्यात् Syāt, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his ; of the presiding deity of the heart. आयतनं Āyatanam, seat. प्रतिष्ठं Pratiṣṭhām, form ; image installed therein. अब्रवीत् Abravit, did he instruct. तु Tu, but. मे Me, to me. न Na, not अब्रवीत् Abravit, said ; did instruct. इति Iti. सम्राट् Samrāt, Oh Sovereign. एतत् Etat, that ; the instruction given by Vidagdha. एकपात् Ekapāt, a quarter ; partial ; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्यः Yājñavalkya, Oh Yājñavalkya. नः Sah, renowned ; renowned as thou art for thy knowledge of the Brahman. नः Nah, to me. ब्रूहि Brūhi, tell it. हृदये Hridayam, the heart. एव Eva, only. आयतनं Āyatanam, seat ; temple. आकाशः Ākāśah, the sky ; Ramā. प्रतिष्ठा Pratiṣṭhā, form ; installed Image. एतत् Enat, this ; her. स्थितिः Sthitih, the cause of stay or continuance in a state or condition. उपसीत Upāsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्यः Yājñavalkya, Oh Yājñavalkya. का Kā, what. स्थिता Sthitā, the cause of stay. सम्राट् Samrāt, Oh Sovereign. हृदये Hridayam, the presiding Lord of the heart. He who pervades the (1) whole heart in the region, one span in length, as well as who is at the (2) root measuring one thumb, and (3) at the tip of the pericarp of the heart, and measuring half a thumb. Such are the three forms of the Lord of the heart which are the cause of fixity. They cause the three states of consciousness (1) waking (2) dream (3) and deep sleep. एव Eva, only. इति Iti. उवाच Uvācha, (Yājñavalkya) said. हा Ha. सम्राट् Samrāt, Oh

Sovereign. हृदयं Hridayam, the Lord of the heart who pervades the whole heart in the region one span in length. The Viśva form of Lord, causing waking consciousness. सर्वेषां Sarveṣām, all. भूतानां Bhūtānām, of the beings. आयतनं Āyatanam, seat, abode. वै Vai, it is well-known. सचाद् Samrātṭ Oh Sovereign. हृदयं Hridayam, the Lord of the heart who resides in the tip of the Karpikā (कार्षिका) of the heart. The Taijasa form of the Lord, controlling and causing dream-consciousness. सर्वेषां Sarveṣām, all. भूतानां Bhūtānām, of the beings. प्रतिष्ठः Pratiṣṭhā, upholder. हि Hi, because. सचाद् Samrāt, Oh Sovereign. हृदये Hridaye, in the heart. The Prājña form of the Lord Viṣṇu causing and controlling dreamless deep sleep-consciousness. He resides at the root of the Karpikā of the heart. एव Eva, certainly. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. प्रतिष्ठितानि Pratiṣṭhitāni, contained; upheld. भवन्ति Bhavanti, are. सचाद् Samrāt, Oh Sovereign. हृदयं Hridayam, the Lord of the heart. The all-consciousness. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahman. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c., temple, image, &c. एतत् Etat, this; Brahman. विद्वान् Vidvān, knowing; realising within himself. उपारते Upāste, meditates. एनं Enam, Him. न Na, not. हृदयं Hridayam, the Lord of the heart. जहाति Jahāti, gives up. एनं Enam, Him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. अभिक्षरन्ति Abhikṣaranti, milk; seek for sustenance. देवः Devaḥ, a deva. भूत्वा Bhūtvā, becoming. देवान् Devān, the higher Devas as well as the playful forms of the Lord in Svetadvīpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛṣabham, elephants and oxen. ददामि Dadāmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitā, father. अननुशिष्य Ananusīṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यतः Amanyata, admonished.

7. Yājñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Vidagdha Sākalya told me that the Lord, known as Hridaya (consciousness), is the Brahman."

Yājñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father and a good teacher, should have taught, so did Vidagdha Sākalya teach you that consciousness is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Consciousness. But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yājñavalkya said :—"It is only a quarter of the teaching about Brahman, O Great King."

"Tell us then, O Yājñavalkya," said Janaka.

Yājñavalkya said :—"The seat of the Lord, known as Consciousness is verily the organ of consciousness or heart itself. The Goddess Ramâ, called Âkâśa, or the All-shining, is the Image of the Lord. The meaning of the secret name consciousness, is Fixity or Will. Let one meditate on God as Fixity or Will."

Janaka said :—"What is the nature of this Will or Fixity."

Yājñavalkya replied :—"The nature of Will is verily the Lord himself, known as Consciousness, O Great King. For verily, O Great King, the (entire) heart is (1) the abode of all beings (in waking) (2) the (top of the) Heart verily, O Great King, is the resting place of all beings (in dream) (3) in the (root of the) Heart all beings, O Great King, are supported (in dreamless sleep). (Thus in the Heart there is the three-fold support of all beings.) Will verily, O Great King, is the Supreme Brahman. The Lord, known as Consciousness, does not abandon that person who knowing the Lord as such, worships Him thus. All (lower) beings seek their sustenance from such a person, minister to his nap. He becoming a Deva, goes to the Devas, he who knowing God thus, worships Him as such."

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yājñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣinâ, without fully instructing his pupil" :— 247.

MADHYA'S COMMENTARY ON SAṌACHĀRYA BRĀHMAṆAM.

(In the previous Adhyāya, we saw how Janaka caused a discussion to take place among the assembled Brāhmanas and Yājñavalkya. This

he did in order to find out the most learned person amongst them, so that he might make that person his spiritual Guru. In that discussion, Yājñavalkya defeated all other Brāhmaṇas, and thus proved his worthiness to become the Guru of Janaka. In the present Adhyāya, Janaka accepts Yājñavalkya as his Guru, and the dialogue between Janaka and Yājñavalkya is in the form of one between a pupil and his preceptor, and has no element in it of the spirit of rivalry, that we saw in the last Adhyāya. So this Adhyāya teaches the acceptance by Janaka of Yājñavalkya as his Guru and Yājñavalkya's teaching Janaka the further truths about Brahman. So in this Adhyāya, the disputation or Kathā is not in the form of Jalpa (as it was in the last Adhyāya), but it is in the form of Vāda.

(The Brāhmaṇam begins by a question put by Janaka to Yājñavalkya, whether the latter had come to his Court with the object of acquiring cattle, or whether he had come for "Anvantān." This last word is generally explained as meaning "subtle questions," and it is said that the question of Janaka was, whether Yājñavalkya had come to ask "subtle questions." But his explanation is wrong; for Yājñavalkya was himself a knower of Brahman, and did not stand in need of asking any questions, from any body, about Brahman. The Commentator, therefore, explains this word 'Anvanta' thus :—).

'Aṇu' means the Lord Bhagavān, and 'Anta' means conclusions or determination or ascertainment of truth. The question of Janaka was :— "Have you come to tell us the truth about the Lord, called Aṇu (the Subtle One), or to get cattle."

Note.—The reply of Yājñavalkya was that he had come for the sake of getting cattle, as well as to teach Janaka the Truth about the Subtle Brahman. But before imparting such teaching, Yājñavalkya tries to ascertain how far Janaka already knows about Brahman, and so he asked him what had other teachers taught him. Janaka replied that he had learnt from six teachers, whom he names, the six sacred names of Brahman. Thereupon Yājñavalkya asked whether these teachers had told him the "Āyatana" and "Pratiṣṭhā" of these six secret names. *Prima facie*, both these words have one and the same meaning, for "Āyatana" means the abode, and "Pratiṣṭhā" means the resting place. But this explanation is wrong, for then there would be repetition, as both words convey the same meaning. Therefore, the Commentator explains these two words thus :—

Pratiṣṭhā means "Pratimā rupena Samsthita," the form that exists as an image, (or the reflected form of the Lord existing as the image of the Lord, or one which may be taken as a substitute for the Lord, for purposes of meditation).

[What is this particular form or image of the Lord? To this, the author replies :—]

"The principal Pratimā or image of the Lord is always the Goddess Rāmā, on account of her greatest similarity to the Lord,"

Note.—*Ramā* is the principal image of the Lord, for she has the nearest approach to the Lord. *Brahmā* and others are also *pratimās* or images of the Lord, but not the principal image: because they have not that intimate connection with the Lord, which *Ramā* has. The goddess *Ramā* is constantly in attendance on the Lord, and always fulfils all His commands, and so she is the first or the primary reflection of the Lord, and is, therefore, called the Person (*dhāraka Puruṣa*) of the Lord. She is eternally free (*nitya-mukta*), and all-pervading, just like the Lord. Her bliss is greater than that of other *Muktas*, and in this respect also she is the nearest approach to the Lord.

(But in the *Śruti*, *Ākāśa* is said to be the image of the Lord. How do you say that *Ramā* is meant by the word *Ākāśa*? To this, the author answers:—).

“The word *Ākāśa* means *Ramā*, because it etymologically consists of two words *Ā* and *Kāśa*. The word *Ā* means “fully from all sides,” and *Kāśa* means “shining or luminous.” She who is luminous on all sides or is All-bright is *Ākāśa* or *Ramā*.”

(Note.—As there is only one supreme image or Person of the Lord in the goddess *Ramā*, so there ought to be only one supreme abode or *Āyatana* of the Lord. But the *Śruti* mentions six such abodes or *Āyatanas*. How is that? To this, the Commentator answers:—).

“For every separate form of the Lord *Viṣṇu*, there is a separate *Āyatana* or resting place.” This is from the *Adhyātma*.

(Note.—*Yājñavalkya* says that the teachings given by the six teachers to *Janaka*, related only to a *Pāda* of *Brahman*, namely, that it was one-fourth teaching relating to *Brahman*. What are the other three quarters of the teaching to which *Yājñavalkya* refers? This question is thus answered by the Commentator in the words of the same authority of the *Adhyātma*:—).

The complete knowledge of *Brahman* consists of four parts; namely, (1) the knowledge of His image or nearest person, (2) the knowledge of His resting place, (3) the knowledge of His secret name, (4) and the knowledge of the meaning of the secret name, (or the method of meditation on that secret name). When all this knowledge is acquired, then the learning (or meditation) becomes fruitful.

(Note.—*Yājñavalkya* then gives the meaning of the secret name *Vāk*, and says that *Prajñā* (or intuitive knowledge or wisdom) is the meaning of *Vāk*. Thereupon *Janaka* asked, what was the nature of this *Prajñā*. The answer of *Yājñavalkya* was that *Vāk* was the *Prajñā*. Now, the question of *Janaka* was, what were the attributes or qualities of the substance called *Vāk*; but *Yājñavalkya*, instead of mentioning these qualities, repeats that the substance *Vāk* is the quality of wisdom. Why is it so? To this, the Commentator answers:—).

The answer of *Yājñavalkya* to the question, ‘What is the nature of *Prajñā* that it is *Vāk*’ (and so on in other questions), shows that, with regard to *Brahman*, there is no difference or distinction between the attributes and the substance. In fact, with regard to *Brahman*, *Dharma* (quality) and *Dharmin* (qualified) are one and the same. Though with regard to others the quality always differs from the substance.

(Note.—Yājñavalkya enumerates various inspired works due to Vāk or the word of God, such as Rig Veda, etc. Among this list occur two words, Vidyā and Śloka. They require explanation, and so the Commentator says :—).

“The wise say that the Pancharātras composed in non-metrical language or prose are denoted here by the term Vidyā, while the Pancharātras composed in metrical language or verse are alled Ślokas. Both these prose and verse Pancharātras are said to be Vedas.” This is in the Brahmāṇḍa Purāṇa.

(Note.—In the same passage occur the words Sūtra, Anuvyākhyāna, and Vyākhyāna. The Commentator explains these thus :—).

“By the word Sūtra is meant the Brahma Sūtra, the Mahāmimāṃsā Sūtras (the Pārva Mimāṃsa Sūtra), and so also the Saṅkarṣaṇa Sūtras. The Vyākhyānas are works like Brahma Tarka, Prakāśika Nirṇaya, Tattva Nirṇaya, &c. All these were composed by the Lord Bhagwat Himself. The Anu-vyākhyānas are works like Brihat-tarka, etc.” Thus these words have been explained in Pratisankhyāna.

(Note.—Yājñavalkya was told by Janaka that six teachers (1) Jitvan, (2) Udaṅka, (3) Baṭku, (4) Vibhīta, (5) Satyakāma, and (6) Vidagdha had taught him six secret names of Brahman, namely, (1) Vāk, (2) Prāṇa, (3) Chakṣus, (4) Śrotram, (5) Manas, (6) Hridayam. Literally, these words, mean (1) Speech, (2) Breath, (3) Eye, (4) Ear, (5) Mind and (6) Heart. In other words, they mean the various organs of a living body, and so they cannot be the names of God. The author explains them in a way so as to show that these very words are the names of Brahman also :—).

“Vāk is called Brahman, because Viṣṇu is the giver of the power of expression (Vāchakatva) to men. So Vāk means the giver of wisdom or the Inspirer.

“Brahman is called Prāṇa, because He leads all Himself. (The word Prāṇa means Leader). So Viṣṇu is called the Supreme Leader of Prāṇa.

“Brahman is called Manas, because He is the real Feeler. He is All-Feeling.

“He is called Chakṣus, because He sees everything, or He is All-seeing.

“He is called Śrotram, because He has the power of hearing everything, or All-hearing.

“He is called Hridaya, because He dwells in all hearts.” Thus it is in the Pratyāhāra.

(Note.—In other Upaniṣads also, Brahman is described in these very terms. Thus in Taittirīya Upaniṣad, the question asked by a son to his father, “Teach me, Sir, Brahman,” and the answer given there is—Anna is Brahman, etc. The Commentator quotes this also as his authority :—).

“Thus, in another Upaniṣad also, we find that Annam, Prāṇa, Chakṣus, Śrotram, Manas, Vāk have been called Brahman.”

(Note.—An objector may say that in the Taittirīya Upaniṣad the words Vāk, etc. may mean Brahman, for the context there is about Brahman; but in this Upaniṣad they cannot

mean Brahman, and their being so-called here, is metaphorical only. For we see that in this Upaniṣad it is mentioned that "the Vāk does not abandon him," "the Prāṇa does not abandon him," &c. Had these words Vāk, Prāṇa, etc., meant Brahman, the Śruti would not have said that Vāk, etc., does not abandon him. For we see that even the worshippers of Brahman are sometime dumb (abandoned by speech), deaf (abandoned by hearing), blind (abandoned by sight, etc). So the sound and healthy possession of these or organs of senses, cannot be the proper result of meditation upon Brahman. For the result of meditation must be in accordance with the mode of meditation. Therefore, the Upaniṣad teaches that the very sense organs Eye, Breath, etc., are Brahman. To this objection, the Commentator replies :—).

"He who always meditates on Viṣṇu in the organs of speech, etc., is never abandoned by the Lord Viṣṇu, known under the name of Vāk, etc." Thus it is taught in the Sattatva.

(Note.—It may be that in the sentences Vāgvai Brahma, etc., the words Vāk, etc., denote the Supreme Brahman. But what is there to prevent these words from denoting the sense organs of speech, etc. To this, the author replies :—).

The sense organs of speech, etc., are denoted by the terms Āyatana or the Place. (The various places of Brahman mentioned in the Śruti are the sense organs; therefore, these organs could not have been meant by the Śruti when it says Vāk is verily Brahman, nor could the Śruti have meant to teach meditation on these sense organs. Therefore, the author says :—)

"By using the term Supreme Brahman with regard to Vāk, etc., it is indicated that the sense organs of speech, etc., are not meant to be the objects of meditation or worship, but that the supreme Brahman is meant here."

(Note.—Yājñavalkya says distinctly in his answer to Janaka :—Vāg Vai, Samrāt, Paramam Brahman, 'O Great King, Speech is the Supreme Brahman.' So the organ of speech could not have been meant by Yājñavalkya when he says in the previous passage Vāgvai Brahman. For nowhere is it possible that a mere sense-organ should be Supreme Brahman. Nor is it possible that the mere worshipper of a sense-organ should obtain any fruit. Nor could a sense-organ, which is insentient matter, be a proper object of worship, for it is said in Sūtra Achetanopāśanasya—Vyarthatvāt. The worship of an inanimate object (possessing no consciousness) is perfectly useless. And even the Śaṅkarāṇa Sūtra may be quoted to show the futility of worshipping senseless objects, for that Sūtra says, Achetana, asatya, ayogyāny anupāśyāny aphaṭatve viparyayābhyaṁ—"An inanimate object, or a false object, or one not worthy of worship, should never be worshipped, for there is no fruit in such worship, and because, on the other hand, there is evil result of such worship (as it leads one to Hell)."

[An objector may say that we do not worship the mere organs of speech, &c., as Brahman, but we meditate on Brahman in the organs of speech, etc., and consequently such worship of speech, &c., is not a false worship, but it is the worship of pure Brahman. This is a false argument. The sense-organs of speech, etc., have never the quality of

Brahman, and worshipping them as Brahman will be a false worship and will lead to evil results. This the author shows :—]

It has been said in the Upâsanâ Nirṇaya :—

“Vain is the worship of those who bow down to Pratimās or “symbols” or earth, &c., or the sense-organs, or Prāna or Jīvas, &c., thinking them to be the Lord Hari ; for such worshippers of the False there is no salvation at all, they certainly go down into the region of the great sorrowful blinding darkness ; just as an insect enters into a flame.”

[It is said in the ‘text Devobhūtvā Devān Apyaiti,’—becoming a Deva, he goes to the Devas. This passage has been understood by others to apply to *all* who worship Brahman under his secret names of Vāk, etc., in the various organs of senses. This is, however, wrong ; for every worshipper of Brahman does not become a Deva ; and so the author shows the persons who are entitled to worship Brahman and so reach Devas at once :—]

The constant worship of the Lord Viṣṇu *simultaneously* in all the indriyas (or the senses) befits the *devas* only ; and such a worshipper certainly attains higher deva-hood. Being already a deva, he gets the position of higher deva-hood by attaining Sāyujjya with a higher deva, that is, by becoming a co-tenant of the body of a higher deva and thus experience all joys of the higher deva. He ultimately goes to the Lord Puruṣottama, when Brahmā gets Mukti (at the end of a Kalpa).

(Note.—The Devas practically never get so-called Mukti till the end of a Kalpa ; and then they do so along with Brahmā. They being cosmic agents of the Lord, cannot be allowed to go to rest, so long as the world-activity lasts).

[The author next explains the sentence, ‘Sarvāni Enam Bhūtāni Adhikṣaranti.’ It has been taken by some to mean that all creatures approach such a worshipper to supply all objects of enjoyment in this world. This is a wrong notion. The supply is not made in this world, but in the next world, as the Commentator explains :—]

“To such a deva-worshipper, human Mukta Jīvas supply all objects of enjoyments ; while these all Deva worshippers like him supply in their turn all objects of enjoyment to those Devas who are higher to them, and the higher Devas, on their part, supply the objects of enjoyment constantly to the Lord Hari.”

[The author next explains this Sāyujjya-hood mentioned by him above. A being may obtain this condition of union, without becoming of the same form as the person with whom he unites. Therefore, the author says :—]

“Sāyujjya is said to be that condition of contact, in an intimate manner, with another spirit, by entering into the body occupied by that

(spirit), without assuming a similarity of form of that spirit. This entrant spirit enjoys in the body of that higher spirit all the joys which that spirit enjoys. This is called Sâyujjya, because it is a very intimate kind of union (san-yukta).

(Note.—This means that one Deva soul, by devotion to Brahman, may enter into the body of a higher Deva and enjoy in that body all the pleasures which that higher Deva experiences, without assuming the form of that Deva. When the very form of a Deva is assumed by the worshipper that becomes a Sârupya union. Therefore, a deva-worshipper of Brahman, in the method mentioned above, may enter into the body of a higher Deva and enjoy bliss there. And in such entering, there is merely intimate contact with the body of the Deva, without assuming the form of that Deva.)

[The next question is, are beings other than Devas, namely, human beings, entitled to the worship of Brahman taught in this Brâhmaṇam. Such worshippers, who are not Devas, are also entitled to this form of worship, but the result in their case is different from the result obtained by a Deva-worshipper. The human-worshipper does not become a Deva at once, nor does he enter into the body of a Deva, as a Deva-worshipper does, but he goes only to the *plane* or *loka* of the Deva. This the author shows next :—]

By worshipping Viṣṇu in the senses, as mentioned above, a human being *gradually* obtains the status of a man-deva, because he is not entitled to Deva-hood at once. These man-devas are those Mukta men, who go to the same world, where the devas dwell, and so they are called human-devas, or Mânusa-Sura. So “Devo Bhûtvâ,” in the case of a human worshipper, means “going to the *world* of Devas.” There, by continuing their worship of the Lord Hari, these human Devas get Sâyujjya with the Devas or enter into the body of the Devas in the Deva Loka, and this is what is meant by the phrase “Devân Apyaiti,” in the case of men.

This phrase in the case of Deva-worshipper meant going to the Supreme Brahman to see and sport with those forms of His, called Deva-forms, or sportful-forms, (for ‘Deva’ means “sport” also), which are to be found existing in the Śvetadvîpa. In the case of a human-worshipper this phrase means getting Sâyujjya with a deva.

[The words, ‘hastirīṣabham sahasram’ have been explained by others —“Bulls as big as elephants.” The author shows that this is a wrong meaning, and so he explains this phrase thus :—]

In the Mâna-Sanhitâ it is said that “A Kṣatriya student should give to his teacher the Guru Dakṣhiṇâ, consisting of bulls mixed with elephants. A Brâhman student should give only bulls, a Vaisya student should give cows, according to his power.” So Janaka, in accordance

with this rule, gave bulls and elephants as Guru Dakṣiṇā to Yājñavalkya.

(Note.—In the previous Adhyāya it was mentioned that Janaka had put in an enclosure a thousand cows as a present to that man who would be found to be the best knower of Brahman. How do you then say that Janaka gave bulls and elephants, and not cows? This, however, is not an insurmountable objection. The cows mentioned in the last Adhyāya were to be given, not as a Guru Dakṣiṇā, but as a prize, to the winner in the disputation. While in the present Adhyāya it is the Guru Dakṣiṇā, which Janaka is offering, and such Dakṣiṇā must consist of bulls and elephants, and not of cows. An objector says, was not Yājñavalkya a same kind of Guru as Jitvan and others, who had taught Janaka? We say 'no' to this. Yājñavalkya was the principal Guru of Janaka, because he taught the science of getting Mokṣa, Jitvan and others were secondary Gurus, because they taught that science which was not the means of getting Mokṣa. Though the Vidyā taught by Jitvan and others might lead some men to Mukti, yet that Vidyā did not lead Janaka to Mukti. The objector therefore, says, how is it that one and the same Vidyā may lead some men to Mukti, and fail to lead others. To this, the author replies :—)

The Devas get Mukti by one kind of Vidyā, while men get Mukti by another Vidyā. Even in these cases also, according to the difference of capacity, there are differences of results. Thus all men do not get Mukti from the same Vidyā, nor do all Devas. Therefore, the giver of that Vidyā which leads to the Mukti of the person taught, must be regarded as the Mukhya-Guru or the Principal Guru. There are others also who are called Gurus, namely, who teach Vidyās other than that which leads to the Mukti of the person taught. (In this sense, Jitvan and others were also Gurus of Janaka).

MANTRA 3.

(In the Mantra it has been said, "Prāṇasyaiva Kāmāyāśjyam Yājayati" "for the sake of Prāṇa—he offers sacrifice for him who is not worthy to be sacrificed". To this an objector says, sacrificing for a person for whom it is not proper to sacrifice, accepting gift from a person from whom no gift should be accepted, theft, etc., are means of getting food, they are not means of pleasing the Lord, called Prāṇa. How is it then that the Śruti says that it is in order to please (Kāmāya) the Lord Prāṇa that one commits these improper acts? To this, the Commentator says :—).

A man takes his food, in order to please the Lord Viṣṇu dwelling in the Prāṇa of that man. (But an ordinary man does not know that he is taking food to please Viṣṇu, but he thinks that he does so to please himself). The ignorant people, similarly, commit theft (thinking that they are doing so, in order to get money to maintain themselves), but they really do so, through the will of the Lord Viṣṇu. But even in their case they do not know that it is the will of Janārdana, the ruler of Prāṇa. Thus it is in the Pravṛtta,

MANTRA 4.

(In the text it has been said, Chakṣus is verily Brahman. There, by the word Chakṣus, the mere organ of sight is not meant, but it is a form of Viṣṇu, called Chakṣus, which is meant there. Therefore, the author says :—)

That form of Viṣṇu which dwells in the eye is called Chakṣus.

(In the text we find that when a person sees through the eye people call him 'Have you seen?' and he answers, 'I have seen.' It is, therefore, objected that Chakṣus in the text does not mean any form of the Lord, but the organ of sight, called Eye. The author says :—)

The perception through other sense-organs, like hearing, smelling, etc., is not direct perception (Aparokṣa), and therefore the text says—have you seen; etc. The perception of the external world is through the grace of this Lord Viṣṇu existing in the right Eye, and called Viśva. When this Lord Viṣṇu seated in the right Eye goes down to the throat, then the man enters the dream-state, and the seeing of the waking object does not take place. The eyes are then closed, and all other senses go to rest, along with the closing of the Eyes. Therefore, Viṣṇu is called the ruler of the Eye, and He gets the name of Satya or truth (because perception through the eye is the most direct means of acquiring truth.)

MANTRA 5.

(In the text it is said that Viṣṇu, called Ear, should be worshipped as Ananta, or infinite and endless. After mentioning this infinity of the Lord, it is asked by Janaka, what is the nature of the infinity, and the answer is Diśaḥ, or quarters. Now, these "quarters" or "directions" are called Ananta or endless, and this is unreasonable. The Commentator answers this objection thus :—)

The All-pervading Bhagawān is called Ananta, and He verily has the name of Diś also, for He exists in every direction (Diś), and because He always commands (Deśana), so He is appropriately called Dik or Director, as well as existing in every direction.

MANTRA 6.

(In answer to the question, what is the nature of joy, Yājñavalkya says that Manas is joy, showing thereby that the Bhagawat, under the name of Manas, gives joy to everyone. But in the illustration the son is said to be the giver of joy, and not the Lord. How is this? To this, the author says :—)

Since, through the intervention of Viṣṇu existing in Manas, a man through Kāma procreates a son on his wife, and that son gives joy to the

father, how much more must the Lord Hari be a giver of joy, when, indirectly, through the son, a man gets so much joy? This is in Brahma Tarka.

(*Note.*—The argument is what is known as Kaimutya Nyāya. The Lord Hari must be very joyful, indeed, when a mere contact with Him, through the intermediation of Manas, gives so much happiness to one when a son is born. The Lord as Manas, or All-feeling, must be supreme joy.

(In the sixth Mantra, Yājñavalkya mentions two Pratiṣṭhās, and one āyatana of the Lord in Heart. He says :—

- (1) Hridayam vai Samrāt sarveśām bhūtānām āyatanaṁ.
- (2) Hridayam vai Samrāt sarveśām bhūtānām Pratiṣṭhā.
- (3) Hridaye hi eva Samrāt sarvāṇi bhūtāni pratiṣṭhitāni.

Thus there appear to be three statements regarding the heart. The two statements as regards the heart being the pratiṣṭhā of all Jīvas, the author explains thus :—

The heart is, in a general way, the Pratiṣṭhā of all creatures, for they are *always* supported (pratiṣṭhitāni) by the Lord in the heart; but they are more especially supported by the Lord in the sleep state of the creatures. (Hence the double repetition of pratiṣṭhā).

(Though the form of the Lord in the heart is one, how is it that three forms of the Lord in the Heart are mentioned. This is next explained :—)

The first statement of heart being the āyatana of all, means that the Lord Puruṣottama, of the size of a span (9 inches) pervades the entire heart, and the heart so pervaded is said to be the ancient, eternal, abode of all Jīvas. (Namely, the heart of every Jīva is the abode of that Jīva, and by heart is meant the Lord pervading the entire heart, to the extent of one span.) The second statement regarding Pratiṣṭhā means that the Lord entering into the very root of the pericarp of the lotus-like heart is called Muleśa, and has the size of (angusthāgra) half a thumb (3 inches). All Jīvas are supported in their respective Muleśa, and so Heart is said to be the support of all Jīvas. In this Hari, the puruṣa of the size of half the thumb (angusthāgra), all Jīvas rest in dreamless sleep. When He, the Lord, goes to the top of the pericarp of the heart-lotus where He has the size of a full thumb, the Jīva dreams. The Jīva awakens from this place, when sleep goes away. (This explains the three different sizes attributed to Hari—one that of a span, and the other that of a thumb, and the third that of half a thumb).

(But it has been said in another place that in waking condition, the Jīva is in the right eye, in dream state he is in throat, and in

dreamless *suṣupti*, he is in the heart. The Lord ruling over the waking state is called *Viśva*, over the dream state He is called *Taijasa* and over *Suṣupti* He is *Prājña*. (See *Māṇḍūkya Upaniṣad*.) But now it is said that the *Jīva* is *always* in the heart, in the *Mūlā* or the Lord in the root of the pericarp of the heart. And it is further said now, that the *Jīva* when it rises up from the root of the pericarp to the top of the pericarp, it passes from dreamless state to dream state. Moreover, it is said again that the *entire* heart is the place of the *Jīva*: the heart of the size of a span. How are these conflicting statements to be reconciled? This is no valid objection. As a matter of fact, the *svardpa* of *Jīva* (which is an atom) is always located in the heart, as the *Śruti* says:—*hridiḥi eṣa ātmā*. It cannot be said that in the dream state the *Jīva* passes from the heart to the throat, and in the waking state it goes to the right eye. For the above *Śruti*, *hridiḥi eṣa ātmā*, implies that the *Jīva* is *always* in the heart, and because the *Vedānta Sūtra*, *hridi*, &c., (I. 3. 25) also declares that the heart is the seat of the *Jīva*. But when it is said that in waking state the *Jīva* is in the right eye, and in the dream state, it is in the throat, it means that the *Jīva* comes in intimate relation with those places, in those states, without leaving its seat in the heart; just as the light of a lamp may come in contact with various objects in a room, without moving from its place in the lamp. And so it is explained in the *Vedānta Sūtra Guṇād va ālokavat* (II. 3. 24).

(Why is it said that the form of the Lord in the heart is of the size of a thumb, &c., when, as a matter of fact, He is there in other sizes also? This is also no valid objection. The space existing in the heart has the size of a thumb, and so, by a figure of speech, the size of the Lord pervading that space is said to be of the size of a thumb. Though the Lord is All-pervading, He is metaphorically said to be of the size of a thumb when speaking of His location in the heart).

(It is further objected:—If the form of *Viṣṇu* is the *āyatana* as well as the *pratiṣṭhā* in the heart, why then the *Śruti* says heart is the *āyatana* and the heart is the *pratiṣṭhā*? To this, the author replies:—)

This *Bhagavān* having three forms is designated by the term *Hridaya*.

Note.—In the case of other organs, there was a separate *āyatana* and a separate *pratiṣṭhā*. *Ākāśa* was *pratiṣṭhā* there. But in the case of the heart, the seat of the *Jīva* as well as of the Lord, *Ākāśa* is not said to be the *pratiṣṭhā*. In the heart, one must look for no Image of the Lord, but for the Lord Himself. There the soul comes directly, and face to face in contact with his master, ruler and lover, the Lord Himself, and need not look to *Srī* for help.

(An objector says, where do you get the meaning of *pratiṣṭhā* to

be Image ? What is your authority for it ? The Commentator therefore quotes an authority :—

It is said in the same (Brahma Tarka) : By āyatana is meant the place, and by pratiṣṭhā is to be understood the upholding personality, (hence the Image.)

(Thus we have three forms of the Lord in the heart : (1) The Lord of the size of a span pervading the *whole* heart, (2) the Lord of the size of the phalange of a thumb, existing in the root of the pericarp of the lotus of the heart, (3) the Lord of the size of a thumb, existing in the tip of the pericarp of the heart. An anguli is $\frac{3}{4}$ th inch in size, a span is equal to twelve angulis or nine inches in size, a phalange is equal to an anguli or $\frac{3}{4}$ th inch in size. Thus, in waking state the Jīva pervades the whole heart or is in the Lord, having the size of nine inches, in dream the Jīva pervades the tip of the heart and is $1\frac{1}{2}$ inches in size or the size of a thumb, for that is the size of the Lord there ; and in deep dreamless sleep, the Jīva is in Muleśa, or in the Lord, at the root of the heart, whose size is half a thumb or $\frac{3}{4}$ th of an inch. The size of the Jīva is always atomic.

Here ends the Commentary on Sadāchārya Brāhmaṇam.

SECOND OR KURCHA BRAHMANAM.

अथ कूर्चं ब्राह्मणम्

MANTRA IV. 2. 1.

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्यायु माशाधीति । स होवाच यथा वै सम्राणमहान्तमध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्माऽस्येवं वृन्दारक आढयः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क गमिष्यसीति । नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्ब्रक्ष्यामि यत्र गमिष्यसीति । ब्रवीतु भगवानिति ॥१॥

वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka. कूर्चात् Kūrchat, from the throne. उप Ups, up to Yājñavalkya. अवसर्पन् Avasarpan, going ; approaching. उवाच Urācha, said. ह Ha. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. ते Te, to thee. नमः Namah, salutation. अस्तु Astu, be. ना Mā, me. अनुगच्छि Anuśādhi, teach (about Mokṣa). इति Iti. सः Sab, He ; Yājñavalkya. उवाच Urācha, said. ह Ha. सम्राट् Samrāt, Oh Sovereign. यथा Yathā, just as. महान्तम् Mahāntam, long. अध्वानम् Adhvānam, path ; distance, एष्यन् Eṣyan, when going ; in order to

go. रथं Ratham, a chariot. वा Vā. नावं Nāvam, a boat. वा Vā, or. समादृष्ट Samāda-
dṛta, may take. एवं Evam, in that manner. एव Eva, just. एताभिः Etābhiḥ, these ;
just mentioned. उपनिषद्भिः Upaniṣadbhiḥ, by the Upaniṣads. समाहितत्वा Samāhi-
tātmā, pacified at heart. अस्मि Asi, (thou) art. एवं Evam, in this way. ईदृशः Vrī-
dāraśaḥ, superior ; chief. आढ्यः Ādhyah, rich ; wealthy. सन् San, being ; (though)
thou art. अधीतवेदः Adhītavedaḥ, having studied the Vedas. उक्तोपनिषत्सुः Uktopani-
ṣatṣu, having been instructed in the Upaniṣads. इतः Itah, from this world. विमुच्यमानः
Vimuchyamānaḥ, when leaving ; when getting mukti. क्व Kva, where. गमिष्यसि
Gamiṣyasi, shalt go इति Iti. भगवन् Bhagavan, Oh venerable Sir. अहं Aham, I.
यत्र Yatra, where. गमिष्यामि Gamiṣyāmi, shall go. तत् Tat, that. न Na, not. वेद
Veda, (I) know इति Iti. अथ Atha, now. यत्र Yatra, where. गमिष्यसि Gamiṣyasi.
(thou) shalt go. तत् Tat, that. अहं Aham, I. ते Te, to thee. वक्ष्यामि Vaksyāmi,
shall tell. वै Vai, indeed. इति Iti सः Saḥ, that ; Janaka. उवाच Uvācha, said.
भगवान् Bhagavān, my venerable Sir. ब्रवीतु Bravitu (be pleased to) say. इति Iti.

1. Janaka Vaideha (in order to hear teaching conduc-
ive to his mukti) came down from his throne, (and approach-
ing Yājñavalkya and prostrating himself before him as a
pupil should), addressed him thus :—“O Yājñavalkya !
Salutation be to thee, teach me (the way to mukti).”

Yājñavalkya said :—“As one, O great King ! going on
a distant journey, procures a chariot or a ship, so even thou
art furnished with these secret doctrines (mentioned in the
last chapter, and thereby thy heart is at rest) and, though
surrounded by all distractions, like servants and wealth,
thou hast studied the Vedas and hast been taught the
Upaniṣads. But dost thou know where thou shalt go on
attaining Mukti ?”

Janaka Vaideha said :—“O venerable Sir, I do not
know where I shall go.”

Yājñavalkya said :—“I shall tell thee now where thou
shalt go (namely, what is thy future goal when thou shalt
get mukti).”—248.

MANTRA IV. 2. 2.

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्ध-
सन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः
प्रत्यक्षद्विषः ॥ २ ॥

एषः Eṣaḥ, He. इन्धः Indhaḥ, indha ; burning. नाम Nāma, is called. वै Vai,

indeed. ह Ha. यः Yah, who. अयं Ayam, this. पुरुषः Puruṣah, the Puruṣa. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. तं Tam, him. एतम् Etam, this. इन्द्रम् Indham, indha; the burning Lord. संतं Santam, being; existing. इन्द्रः Indraḥ Indra. इति Iti. आचक्षते Āchakṣate, call. परोक्षेण Parokṣeṇa, by an indirect or secret name; mysteriously. एव Eva, only. हि Hi, because. देवाः Devāḥ, the devas or gods. परोक्षमियाः Parokṣapriyāḥ, fond of speaking or, teaching about the Lord, by an indirect name. इव Iva as if; they seem. प्रत्यक्षद्विषः Pratyakṣadviṣaḥ, not fond of speaking by the name directly.

2. Yâjñavalkya said :—"That (well-known) Person who is in the right eye (of all) is verily Indha or the Shining One. (Him do all holy kings go, when attaining mukti.) And verily who is Indha, they (the devas) call Indra indirectly, for the devas are fond of mystery (and love to worship the Lord, under indirect names) and they dislike in a way what is direct (so that the evil-minded may not learn the secrets of the Lord for their selfish ends).—249.

MANTRA IV. 2. 3.

अथैतद्ब्रामेक्षणि पुरुषरूपमेषास्य पत्नी विराट् तयोरेष
संस्तवो य एषोऽन्तर्हृदये आकाशोऽथैनयोरेतदन्नं य एषोऽन्त-
र्हृदये लोहितपिण्डोऽथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालक-
मिवाथैनयोरेषा सृतिः संचरणी यैषा हृदया दूर्वा नाड्युच्चरति
यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृ-
दये प्रतिष्ठिता भवन्त्येव ताभिर्वा एतदास्त्रवदास्त्रवति तस्मादेष
प्रविविक्ताहारतर इवैव भवत्यस्माच्छरीरादात्मनः ॥ ३ ॥

अथ Atha, again. एतत् Etat, this. अने Vāme, left. अक्षणि Akṣaṇi, in the eye. पुरुषरूपम् Puruṣa-rūpam, puruṣa-like; in the image or shape of a man. एषा Eṣā, she. अस्य Asya, his; of the Puruṣa, who is in the right eye. पत्नी Patnī, wife. विराट् Virāt, Virāt; by name; Sri. एषः Eṣaḥ, this. तयोः Tayoḥ, of them both; of Indra and Virāj. संस्तवः Samstāvah, song sung in their praise (by Prāṇa). यः Yah, who. हृदये Hridaye, in the heart. अन्तः Antaḥ, inside. एषः Eṣaḥ, He. आकाशः Ākāśaḥ, distinct sound (made by Prāṇa). आ Â, full, and काश kâśa, clear and distinct; that which can be heard by all beings, in the form of sound, when both the ears are closed. This is the eternal sound comprising all the Vedas. अथ Atha, again. एषः Eṣaḥ, this. यः Yah, that. हृदये Hridaye, in the heart of hearts. अन्तः Antaḥ, inside. लोहितपिण्डः Lohitapindaḥ, the red lump; the lotus of the heart. एतत् Etat,

this. एनयोः Enayoh, of them both; of Indra and Virāj. अन्नं Annam, place of eating food, because they both eat the food here in this lotus. अथ Atha, again. एनयोः Enayoh, of them both; of Indha and Virāj. एतत् Etat, this. प्रावरणं Prāvarapam, garment; retreat. यत् Yat, that. एतत् Etat, which. हृदये Hridaye, in the heart. अंतः Antah, inside. जालकं Jālakam, garland. इव iva, like. अथ Atha, again; more over. या Yā, that. एष Esā, this. हृदयात् Hridayāt, from the heart. ऊर्ध्वा Urdhvā, upwards. नाडी Nāḍī, nerve; artery. उच्यते Uchcharati, goes up (to the head). एष Esā, she; that. एतयोः Etayoh, of them both. संचरन्ती Sañcharaṇī, for moving; for promenading, as if taking exercise after food. सतिः Sṛtiḥ, path; road. यथा Yathā, as. केशः Keśah, a hair. सहस्रं Sahasradhā, a thousand times. भिन्नः Bhinnah, divided. एवं Evam, so. एताः Etāḥ, these. नाड्यः Nāḍyaḥ, nerves; arteries. हिता Hitā, hitā; the benevolent, so called, because they do good to the Jīva, or because they approach very close to the Paramātman, the great Lord within. नाम Nāma, called. अस्म Asya, His; of the Jīva. हृदये Hridaye, in the heart. अंतः Antah, inside. प्रतिष्ठिता Pratiṣṭhitā, situated. भवन्ति Bhavanti, are. एताभिः Etābhiḥ, by these nerves or arteries. एतत् Etat, this. आस्रवत् Āsraṇat, the finer and subtle, (and, therefore, almost imperceptible) portions of the food eaten by the Jīva. आस्रवति Āsraṇati, goes; proceeds for the enjoyment of the Ātman. वै Vai, indeed. तस्मात् Tasmāt, by that (eating by the paramātman of this subtle food). एष Esah, He; the Paramātman. अस्मात् Asmāt, from this. शरीरात् Śārīrāt, from the embodied or corporeal. आत्मनः Ātmanah, from the Jīvātman. प्रविकीर्णाहारतः Pravikīrṇāhāratāḥ, the eater of a quite different food, the eater of a very subtle food. एव Eva, certainly. भवति Bhavati, is. इव Iva, as if, because in Avatāra (अवतार) the Lord eats the gross food as well; it is therefore the word इव (iva) has been used. Or, the word इव iva indicates that the food of the Jīva may be the food of the Lord; but the food of the Lord must not necessarily be the food of the Jīva.

3. Again, there is in the left eye, a form of the Lord (Puruṣarūpa), that is, His consort called Virāj (Śrī). Of these two (Indha and Śrī) is this song of praise within the heart (heard so) full and distinctly. And that which is the red lump within the heart is the (place of eating) food of these two (Indha and Virāj). And that which is like a garland within the heart, is the garment of these two. And the road of these two on which they move about, is this nāḍī (artery or nerve) which rises upwards from the heart. And so the nāḍis, called Hitā (the Benevolent), like a hair divided into a thousand parts, are placed inside the heart (of all Jīvas). Through these Hitā nāḍis, indeed, that (food eaten by a Jīva becomes volatilised and its) subtle portion flows out

(as it were, in a continuous) flowing (and that subtle invisible food is eaten by these two Lords). By that (eating of the subtle food), this (Supreme Self) is distinguished from this corporeal self (the Jīva for the food of the Lord is, as it were purer and subtler).—250.

Note.—The force of the phrase 'as it were' is to indicate that when the Lord incarnates as an Avatāra, then He eats solid food also, and not merely the refined essence of the food taken by a Jīva. The Paramātmān is the Eater of a quite different food, different from that of the Jīvātman and of this body.

MANTRA IV. 2. 4.

तस्य प्राची दिक् प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः
प्रतीची दिक् प्रत्यञ्चः प्राणा उदीची दिग्दक्षः प्राणा ऊर्ध्वा
दिग्ूर्ध्वाः प्राणा अवाची दिग्वाञ्चः प्राणाः सर्वा दिशः सर्वे
प्राणाः स एष नेति नेत्यात्माऽयद्यो नहि यद्यतेऽश्रियो नहि
शीर्यतेऽसङ्गो न हि सज्ज्यतेऽसितो न व्यथते न रिष्यत्यभयं वै
जनक प्राप्नोऽसीति होवाच याज्ञवल्क्यः स होवाच जनको वैदे-
होऽभयं त्वागच्छतायाज्ञवल्क्य यो नो भगवन्नभयं वेदयसे नमस्ते-
ऽस्त्विमे विदेहा अयमहमस्मि ॥ ४ ॥

इति चतुर्थं द्वितीयं ब्राह्मणम् ॥ २ ॥

प्राञ्चः Prāñchah, of the east प्राणाः Prāṇāh, the Leader, the Regents, Indra, Agni, and their wives. तस्य Tasya, His; of the Paramātmān. प्राची Prācī, East. This includes the south-eastern corner and Agni, the God thereof, and his wife. दिक् Dik, direction; situated in the eastern direction दक्षिणाः Dakṣiṇāh, of the south. प्राणाः Prāṇāh, the Regents, the Leaders Yama (यम), Nirriti (निर्ऋति) and their wives. दक्षिणा Dakṣiṇā, southern. दिक् Dik, direction; situated in the southern direction. प्राञ्चः Pratyñchah, of the west. प्राणाः Prāṇāh, the Regents, the Leaders, Varuṇa and Vāyu, and their wives प्राची Prācī, western. दिक् Dik, direction; situated in the western direction. उदीची Udañchah, of the north. प्राणाः Prāṇāh, the Regents, the Leader, Soma and Isāna, and their wives. उदीची Udiñchī, northern. दिक् Dik, direction; situated in the northern direction. ऊर्ध्वाः Urdhvāh, upwards. प्राणाः Prāṇāh, the Regents, the Leaders, Chaturmukha and the Chief air, and their wives. ऊर्ध्वाः Urdhvā, upward; Zenith. दिक् Dik, direction; situated in the upward direction. अवाची Avāñchah, downwards; Nadir. प्राणाः Prāṇāh, the Regents, the Leaders; Śeṣa, Kāma, and their wives. अवाची Avācī, downward. दिक् Dik, direction; situated in the downward direction, सर्वे Sarve, all. प्राणाः Prāṇāh, the

Regents, the Leaders, Śeṣa and Kāma, with their wives. सर्वः Sarvāḥ, all. दिशः Diśaḥ, directions; situated in all the directions. सः Saḥ, that. एषः Eṣaḥ, the Paramātmā. इति Iti, such; touched with misery, like Brahmā. न Na, not. इति Iti, such; untouched by misery, like Mukta Ramā. न Na, not. आत्मा Ātmā, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped, or comprehended. अश्रियः Aśriyaḥ, incapable of wearing out. हि Hi, because. न Na, not. श्रियते Śriyate, has ever worn out. अशङ्गः Aśaṅgaḥ, such as does not come in contact (with any thing foul.) हि Hi, because. न Na, not. सङ्गते Sajyate, has ever come in contact with. अश्लितः Aślitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रियति Riṣyati, is subject to destruction. इति Iti. जनकः Janakaḥ, Oh, Janaka. अमरं Abhayam, him who removes the causes of fear of those that have attained Mukti; the Paramātmā. प्राप्तः Prāptaḥ, possessed of: reached. अस्मि Asi, art. वै Vai, to be sure. इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha. सः Saḥ, that. जनकः Janakaḥ, Janaka. वैदेहः Vaidehaḥ, the king of the Videhas. उवाच Uvācha, said. ह Ha. भगवन् Bhagavan, Oh Venerable sir. याज्ञवल्क्यः Yājñavalkya, Yājñavalkya. अमरं Abhayam, the Remover of fears. त्वा Tvā, to thee. गच्छतात् Gacchhatāt, may go; may be thine. नः Naḥ, because, (thou). नः Naḥ, us; me. अमरं Abhayam, him who removes the causes of fear of those that have attained Mukti, the Paramātmā. वेदयसे Vedayase, makest (us) know; hast taught about. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. इमे Ime, these; of which I am the king. विदेहाः Videhāḥ, the land of the Videhas. Supply, तव वरेण योगाय संतु (Tava Yatheṣṭām bhogāya santu), be at your disposal for your enjoyment. अयं Ayam, this. अहं Aham, I. अस्मि Asmi, am. इति Iti.

4. His Regents in the Eastern (and South-eastern) quarters are (Indra and Agni, and their wives) who rule the East (and South-east.)

His Regents in the South (and South-western) quarters are (Yama and Nirriti, and their wives, who) rule the South (and the South-west.)

His Regents in the West (and North-western) quarters are (Varuṇa and lower Vāyu, and their wives) who rule the West and North-west.)

His Regents in the Northern (and North-eastern) quarters are (Soma and Isāna, and their wives) who rule the North (and North-east.)

His Regents in the Zenith (are Chaturmukha and the Chief Vāyu, and their wives, as they rule) the Zenith,

His Regents in the Nadir (are Śeṣa and Kâma, and their wives, as they rule) the Nadir.

His Regents in all these quarters are all these Prâṇas or Rulers. The Supreme Self is Neti, Neti. He is Incomprehensible, for He cannot be fully comprehended, He is Imperishable, for He cannot perish, He is Unattached, for nothing can taint Him, He is Unbound, for He is not subject to pain and destruction. O Janaka, thou hast (almost) reached the Fearless.—Thus said Yâjñavalkya.

Janaka Vaideha said :—"May that Remover of fear come to thee, O Yâjñavalkya, thou who hast taught us, O Venerable Sir, this Remover of fear. My salutations be to thee. Here is the whole land of the Videhas, and here am I (do with them as it pleaseth thee)."—251.

Here ends the Kurcha Brahmanam.

THE BHASYA ON THE KURCHA BRAHMANAM.

MANTRA 1.

The King, getting down from the throne and going up to the saint Yâjñavalkya, requested him to give him such instructions as he was fit for. One must worship that particular form of the Lord Paramâtman which he will obtain in Mukti, and by such worship alone there is Mukti. It was with the object of knowing this particular form of Brahman, suitable for his emancipation, that the King asked the question. It has been said in the Padmapurâṇa—that the term 'Vṛindâraka' (used in the mantra means) he who is approached by the Vṛindas or servants. A master of many servants is a Vṛindâraka.

MANTRA 2.

The Lord Janârdana, who is also called Indra, and who is in the heart of the Kings and who is also in the heart of Indra as well as of Yama, is to be attained by the Kings, when they get Mukti; therefore, that Lord is to be meditated on, and his wife is Virâj (विराज) who is supported by Him. Virâj is another name for Śrī.

MANTRA 3.

All Jīvas are constantly chanting the praises of these two, the Lord and His wife; and this their praise-chant is ever heard when both ears

are closed. This mystic song so heard, is the true essence of all the Vedas. That praise is called Ākāśa or Ever-distinct Sound, because it is directly heard by all the beings. (आ=full, all, काश=clear, distinct). The Lord Viṣṇu is in the right eye of all beings when they are awake. On the eastern direction of Him, there are firmly placed Indra and Agni, with their wives; on His south, are the two gods, Yama and Rākṣasa (राक्षस); on His west, are Varuṇa and Vāyu; on His north, are placed the two gods Soma and Īśāna; on the upper direction (Zenith) are Brahmā and the chief of the Vāyus; and on His downward direction (Nadir) are the two gods, Śeṣa and Kāma; and each of these gods of directions has his wife with him. The four devas (two gods and two goddesses) in each of the directions, are called Prāṇas—the Leaders or guides, or Regents (prāṇa=prañetṛi) which is the derivative meaning of the word Prāṇa. The word Prāṇa is also applied to the senses or indriyas, in a secondary sense only. Then the King closes with a prayer—"May the Paramātmān, the remover of the fears, be thine, O Yājñavalkya, &c.," he means to say, "helpless as I am, I am unable to do anything in return for the teaching given to me, O Yājñavalkya, and so I pray that the Lord might remove all thy causes of fear." This prayer is thus like the prayer—"समगवान् स्वकृतेन तुष्येत्,—(sa Bhagavān Svakṛitena tuṣyet)—May your Lordship be pleased with your own acts."

The word Indha means luminous. The Lord truly enjoys the objects that are enjoyed by the Jīva; but the contrary is not true, for the Jīva does not enjoy the experiences of the Lord, whilst He enjoys them as the Adhiṣṭhātā (अधिष्ठाता). He enjoys such portions of the objects of enjoyment as are beyond the reach of the Jīva and his Indriyas, on account of the extreme subtlety of those portions. Such is the teaching of Padma Purāṇa.

Here ends the Bhāṣya on, Kārcha Brāhmaṇam.

JYOTIR (THIRD) BRAHMANAM.

अथ ज्योतिर्ब्राह्मणम् ।

MANTRA IV. 3. 1.

जनकः ह वैदेहं याज्ञवल्क्यो जगाम समेनेन वदिष्य
इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदातै तस्मै

ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वब्रे त॥ हास्मै ददौ
त॥ सम्राडेव पूर्व पप्रच्छ ॥ १ ॥

याज्ञवल्क्यः Yājñavalkya, Yājñavalkya. जनकं Janakam, to Janaka. वैदेहं Vaideham, the king of the Videhas. जगाम Jagāma, went. सः Sa, He; Yājñavalkya. केने Mene, thought within himself. न Na, not. वदिष्ये Vadiṣye, (I) shall speak anything. But Madhva reads it thus :—एव एनेन वदिष्ये—एनेन (with him), संबदिष्ये (I shall hold an amicable discussion) He takes एव as an upasarga. इति Iti. अथ Atha, now; it so happened. ह Ha. यत् Yat, when. जनकः Janakaḥ, Janaka. वैदेहः Vaidehaḥ, the king of the Videhas. च Cha, याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. च Cha, and. अग्निहोत्रे Agnihotre, on the sacrifice called Agnihotra. समुवाचे Samudāte. Held a discussion. तस्मै Tasmai, to him; to Janaka. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. वरं Varam, a boon. ददौ Dadau, gave; promised. ह Ha. सः Sah, He; Janaka. कामप्रश्नः Kāmaprasnam, questions according to his desire; the asking of questions as he liked. एव Eva, only. वब्रे Vabre, chose; asked for a boon. ह Ha. तं Tam, that; such a boon. ह Ha. अस्मै Asmai, to him; to Janaka. ददौ Dadau (Yājñavalkya) gave. ह Ha. सम्राट् Samrāt, the sovereign. एव Eva, it was तं Tam, to him. पूर्वः Pārvaḥ, first पप्रच्छ Papracchha asked; put questions to.

1. Yājñavalkya once went to Janaka, the King of the Videhas, eager to hold an amicable discussion with him (samvadiṣye). Formerly, when Janaka Vaideha and Yājñavalkya had held a discussion on the Agnihotra, Yājñavalkya, had granted him a boon. Janaka chose the right to put him any question he liked. Yājñavalkya granted this boon. It was, therefore, the monarch who put the question first (not waiting for Yājñavalkya to begin).—252.

Note.—See Śatapatha Brāhmaṇam, XI. 6. 2. 10 for the granting of the boon.

MADHVA'S COMMENTARY.

MANTRA 1.

“Yājñavalkya, having given Janaka a boon, that he might ask him any questions that he liked, went to the city of Videhas, wishing to hold a samvāda (an amicable discussion), for holy men are always most eager to hold sacred (śāstric) conversations.” It is thus in the Skanda Purāṇa. The object of the saint's going there, was to carry on with the King Janaka a discussion of the nature of samvāda (an amicable discussion, and not Vāda). In spite of all that the King Janaka (eager as he was and to give effect to the boon received by him), was the first to ask him questions, and did not wait for Yājñavalkya to begin. (The proper etiquette is that the guest should begin).

MANTRA IV. 8. 2.

याज्ञवल्क्य किञ्ज्योतिरयं पुरुष इति । आदित्यज्योतिः
सम्राडिति होवाचादित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते
विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ २ ॥

याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world, who must need some light to guide him in all his doings. किञ्ज्योतिः Kiñjyotiḥ, of what light; guided by what light. It is a compound word, meaning kim jyotiḥ yasya, asau. इति Iti. सम्राट् Samrāt, Oh sovereign. O Great King. आदित्यज्योतिः Ādityajyotiḥ, of the light of the sun; is guided by the light of the sun. इति Iti. उवाच Uvācha, (Yājñavalkya) said. ॥ Ha. आदित्येन Ādityena, by the Sun. ज्योतिषा Jyotiṣā, by the light; by the help of the light. एव Eva, even, chiefly: there are other lights like sound, &c., co-existent with the sun. अयं Ayam, He, man. आस्ते Āste, sits down. पल्ययते Palyayate, walks to and fro, goes to villages, &c. कर्म Karma, work; business. कुरुते Kurute, does; performs. विपल्येति Vipalyeti, comes back: returns. इति Iti. याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. एतत् Etat, that; what thou hast said. एव Evam, so. एव Eva, just. इति Iti.

2. "What is the light of this man, O Yājñavalkya?"
(asked Janaka).

(Yājñavalkya) said. "The sun is (chiefly) his light, oh, Sovereign. (It is) by the light of the sun mainly, (that) he sits down, undertakes a journey, performs his business there; and comes (then) back (home)."

"Just so, oh, Yājñavalkya"—(said Janaka).—253.

MANTRA IV. 8. 2.

अस्तमित आदित्ये याज्ञवल्क्य किञ्ज्योतिरेवायं पुरुष इति
चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषास्ते
पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. आदित्ये Āditye, the sun. अस्तमित Astamite, having set. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किञ्ज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. इति Iti. चन्द्रमा Chandra-māḥ, the moon. एव Eva, even, mainly, chiefly. आस्य Asya, His; man's. ज्योतिः Jyotiḥ, light; the guiding light. भवति Bhavati, becomes. इति Iti. चन्द्रमस Chandramasā, by the moon. ज्योतिषा Jyotiṣā, by the light; by the help of the light. एव Eva, mainly.

अयम् Ayam, He; man. आस्ते Āste, sits down. पल्ययते Palyayate, walks about, goes to a journey. कर्मे Karma, work; business. कुरुते Kurute, does; performs. विपल्येति Vipalyeti, comes back. इति Iti. याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

3. "The sun having set, of what light is this man, O Yājñavalkya?" (asked Janaka).

Yājñavalkya said :—"The moon is mainly his light. (It is) by the moon-light mainly (that) he sits down, undertakes a journey, performs his business (there), and returns (home)."

"Just so, Yājñavalkya," (said Janaka).—254.

MANTRA IV. 3. 4.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किञ्ज्योति-
रेवायं पुरुष इत्यग्निरेवास्य ज्योतिर्भवतीत्यग्निनैवायं ज्योतिषास्ते
पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. आदित्ये Āditye, the sun. अस्तमिते Astamite, having set. चन्द्रमसि Chandramasi, the moon. अस्तमिते Astamite, having set. अयम् Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किञ्ज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, it is; mainly. इति Iti. अग्निः Agniḥ, fire. एव Eva, mainly. अस्म्य Asya, His; man's. ज्योतिः Jyotiḥ, light; the guiding light. भवति Bhavati, becomes. इति Iti. अग्निना Agninā, by the fire. ज्योतिषा Jyotiṣā, by the light; by the help of the light. एव Eva, only; mainly. अयम् Ayam, He; man. आस्ते Āste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्मे Karma, work; business. कुरुते Kurute, performs; does. विपल्येति Vipalyeti, comes back from journey. इति Iti. याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, Just. इति Iti.

4. "The sun having set, O Yājñavalkya, and so also the moon, what is the light of this man?"

Yājñavalkya said : "It is Fire that becomes his light. (It is) by the light of fire mainly (that) he sits down, undertakes a journey and performs his business there and returns from it."

"Just so it is, Yājñavalkya," (said Janaka).—255.

MANTRA IV. 3. 5.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ
किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति वाचैवायं
ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति तस्माद्वै सम्राडपि
यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र
न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. आदित्ये Āditye (in) the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi, (in) the moon. अग्नौ Agnau, (in) the fire. शान्ते Śānte, having been extinguished. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किंज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, mainly. इति Iti. वाक् Vāk, sound; it does not mean the organ of speech. एव Eva, mainly. आस्य Asya, His; man's. ज्योतिः Jyotiḥ, the light, the guiding light. भवति Bhavati, becomes. इति Iti. वाच Vāchā, the sound. ज्योतिषा Jyotiṣā, by the help of the light. एव Eva, mainly, it is. अयं Ayam, He; man. आस्ते Āste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Viplayeti, comes back. इति Iti. सचाद् Samrāt, oh sovereign. तस्मात् Tasmāt, therefore. वै Vai, to be sure. यत्र Yatra, when; when there is neither the sun, nor the moon, nor fire. स्वः Svah, one's own. अपि Api, even. पाणिः Pāṇiḥ, the hand. न Na, not. विनिर्ज्ञायते Vinirjāyate, is distinctly seen owing to the intensity of darkness brought on by the absence of the sun, the moon, and fire. अथ Atha, then. यत्र Yatra, where. वाक् Vāk, the sound, the voice. उच्चरति Uchcharati, proceeds, is uttered aloud. तत्र Tatra, thither. उपन्येति Upanyeti, goes towards. एव Eva, it is. याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

5. "The sun having set, and so also the moon, and the fire also being extinguished, of what light is this man, Oh, Yājñavalkya?"—(asked Janaka).

Yājñavalkya said: "It is the Voice, that becomes his guiding light. (It is) by the light (guidance) of the Voice mainly (that) he sits down, undertakes a journey, performs his business there, and then comes back (home). It is, therefore, Oh monarch, when (even) one's own hands are not visible, then a man goes thither; whence the voice comes."

"Just so it is, Yājñavalkya," said Janaka.—256,

MANTRA IV. 3. 6.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ
शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भव-
तीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥६॥

याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. आदित्ये Āditye, (in) the sun. अस्तमिते Astamite, having set. चन्द्रमसि Ohandramasi (in) the moon. अस्तमिते Astamite, having gone down. अग्ने Agnau, in the fire. शान्ते Sānte, having been extinguished. शान्तायां Sântâyām, in the ceasing. वाचि Vāchi, in the sound or voice. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किञ्ज्योतिः Kimjyotiḥ, of what light; guided by what sort of light. एव Eva, it is. इति Iti. आत्मन Atmā, the Self, the Lord Ātman, Viṣṇu. एव Eva, mainly. अस्म Asya, His; man's. ज्योतिः Jyotiḥ, the light; the guiding light. भवति Bhavati, becomes. इति Iti. आत्मना Ātmanā, by the Self, Lord Ātman. ज्योतिषा Jyotiṣā, by the help of the light. एव Eva, only; it is. अयं Ayam, He; man. आस्ते Āste, sits down. पल्ययते Palyayate, undertakes a journey; walks about. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Vipalyeti, comes back. इति Iti.

6. "The sun having set, and so also the moon, the fire being extinguished and the voice ceasing utterance, what is the light of this man, O Yājñavalkya?"

Yājñavalkya said: "It is Self (Ātman) that becomes his Light (through human Reason). (It is) by this light of the Self always (that) he sits down, undertakes a journey, performs his business there, and then comes back home."
—257.

Note.—God is the perennial Light of man, but His guidance becomes more manifest when the worldly bustle ceases, and the Pure Reason finds its full scope.

MADHYA'S COMMENTARY.

The word Ātman here means the Lord Bhagavat. He alone is the light of this man, as says the Skanda: "The great Lord Viṣṇu is the sole light or guide of the Jivas, whether there be present or absent such luminaries as the sun, the moon, etc. When, however, there is an absence of the sun, etc., this Light of the self becomes more prominent, and so it is easily understood, that the Ātmā is the Great Light or Guide. The Jīva even is not independent (to become his own light); the Lord Janārdaṇa illumines the Buddhi of the Jīva, and thus the Great Lord makes the Jīva work, even in darkness." (So the Ātmic Light does not mean the light of one's own self, but the Light Supreme).

MANTRA IV. 8. 7.

कतम आत्मेति । योऽयं विज्ञानमयः प्रायेषु ह्यन्तर्ज्योतिः
पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलाय-
तीव । सहि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥७॥

कतमः Katamaḥ, which. Ātman, has several meanings, namely, human soul (Jīva), body, senses, &c. Out of these, to what do you refer? आत्मा Ātmā, the Ātman. इति Iti. अयं Ayam, he. यः Yab, who, विज्ञानमयः Vijñānamayah, full of Vijñāna or knowledge. प्रायेषु Prāyeṣu, in the indriyas or senses. हृदि Hṛdi, in the heart. अन्तः Antaḥ, inside residing. ज्योतिः Jyotiḥ, the light; the guide of the Buddhi, &c. of the Jīva. पुरुषः Puruṣaḥ, the puruṣa; the Supreme Person, possessing all the six divine attributes in fullness. सः Saḥ, He. समानः Samānaḥ, ever the same; unchangeable. सन् San, Being. उभौ Ubhau, both. लोकौ Lokau; worlds; either Bhuloka (भूलोक) and Dyuloka (दुलोक), or waking and sleeping states. अनुसंचरति Anusañcharati, travels, by causing the Jīva to travel through them. आदति Dhyāyati, thinks. This word has here the sense of a causative verb; the Ātman makes the Jīva think. इव Iva, a little. The Jīva thinks out his little thought. लेलायति Lelāyati, takes. This word has also the sense of a causative verb, like आदति. इव Iva, a little. The Jīva grasps a little. सः Saḥ, He; the Ātman. हि Hi, again. स्वप्नः Svapnaḥ, dream; but here it means the bringer on of dream in a Jīva. भूत्वा Bhutvā, becoming. मृत्योः Mrityoh, of death. रूपानि Rūpāni, forms. The waking consciousness or the physical plane is called here the "forms of death." By causing dream, the Lord takes the Jīva away from waking ("forms of death") to dream consciousness; or from the physical plane ("forms of death") to the astral plane. इमं Imam, this. लोकं Lokam, world. अतिक्रामति Atikramati, surpasses; makes the Jīva transcend this world.

7. "Which is the Atman?" (asked Janaka).

"He is the Supreme Person, who is All-knowledge, who is in the senses (as their Master), who is in the heart. He is the Light. He, remaining ever the same (Samāna), causes the Jīva to migrate to both worlds, and makes him think a little, grasp a little. Again, being the Dream-Producer, He makes the Jīva transcend this world of mortal forms."
—258.

Note.—"This world" refers to the waking consciousness as well as to the physical plane. It also means the condition of bondage or Saṁsāra.

MADHYA'S COMMENTARY.

It is thus said in the Mahāmimāṁsā:—This Great Lord is said to be Dhyāyati (ध्यायतीव) "thinks, as it were, slightly" because being

Himself independent, He, the Lord, causes the Jīva always to think. He is said to be *Lelāyati* (लेलायतीव) "grasps as it were, slightly," because he causes the Jīva to grasp things. For he is the Lord of all Lords even. He is said to be *Vijñānamaya* (विज्ञानमय) "all knowledge," because he is full of knowledge. He is said to be *Samāna* (समान) because he is always the same; for always remaining the same, owing to His unchangeableness, He produces all changes in the Jīva. He makes it travel both the worlds, taking it along with Him. The Great Lord is called *Dream* (*Svapna*), because He produces the dream condition in the Jīva. "Imam lokam" in the mantra means the state of consciousness, called waking. It is called "mrityo rūpāṇi" or "forms of death," because the essential nature of waking consciousness is always death, inasmuch as it is the cause of committing all sorts of sins, and sin is death. By bringing about dream state, the Lord saves the Jīva, for the time being, from these "forms of death," from the commission of fresh sins. (The Mantra has another meaning also). "Imam lokam" in the mantra also means the Physical Plane, the *Bhuloka*. "The Lord takes the Jīva, after death, away from "this world" into the other world called *Antarikṣa* or the Astral Plane; and "Svapno bhūtvā," then means, "by becoming the carrier of the souls to Astral or Dream world, after death." For, in this world, called *Bhū*, the Jīvas are subject to quick and constant deaths, and so it is "mrityo rūpāṇi." Deaths there are of various kinds in this world, called *Bhū*; and these deaths are the consequences of various kinds of sins committed in this world. It has, therefore, been said that the various kinds of deaths are "the forms of death." The term *Prithivī* or earth is synonymous with waking (*jāgrata*) consciousness; and the term heaven (*svarga*) is synonymous with (*suṣupti*) or dreamless sleep-consciousness; and the term Astral Plane (*antarikṣa*) is synonymous with dream (*svapna*) consciousness." It is thus in the *Mahāmimāṃsā*.

[An objector says: just as you have shown that the above Mantra cannot apply to the Jīva, because there are indications in it which show that they are non-applicable to Jīva, so we say that the above Mantra is not applicable to the *Īśvara* also, for there are indications in it which show that *Īśvara* could not have been meant by this Mantra. The Mantra says:—

स्वप्नो भूत्वा—"becoming a dream."

How can this apply to the Lord? How can the Lord become a mere dream? This the author explains:—]

Svapnobhūtvā means *svāpako bhūtvā*, namely, being the cause of producing dreams. It does not mean "becoming a dream," but becoming

"a dream-producer." Nor does this word Svapnobhūtvā apply to the Jīva, for not even the Jīva becomes a mere dream, but he experiences dreams. So it cannot apply to the Jīva even. In fact, the word Svapna is derived from two words, Svapam-nayati, leading to sleep. He who leads to or produces (*na*—meaning leading) sleep or Svāpa, the न in स्वप्न is an affix, and so Svapna is sleep-producer. The *na* in svap-na, is thus a portion of the verb nayati, "who leads." Here ends Mantra seven.

MANTRA IV. 3. 8.

स वा अयं पुरुषो जायमानः शरीमभिसंपद्यमानः पाप्मभिः
सःसृज्यते स उत्क्रामन् भ्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

सः Sah, He. Vai, verily. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jīva ; the Lord. This Mantra applies both to the Jīva and the Lord. जायमानः Jāyamānaḥ, having been born in the case of Jīva, and causing it to be born in the case of the Lord. शरीरं Sarīram, the body. अभिसंपद्यमानः (1) Having got; the Jīva having got the body, when applied to the Jīva ; (2) Causing the Jīva to get the body, when applied to the Lord. पाप्मभिः Pāpmabhiḥ, with sins. संसृज्यते Samsriyate (1) (the Jīva) comes in contact with, (2) The Lord comes in contact with, sins figuratively only. सः Sah, He, (1) the Jīva ; (2) as well as the Lord. भ्रियमाणः Mrīyamānaḥ, (1) Having died ; (2) Having caused the death. उत्क्रामन् Utkrāman (1) Having got Mukti ; (2) Having given Mukti to Jīva. पाप्मनः Pāpmanah, sins. विजहाति Vijahāti, (1) gives up (2) makes it give up. वै Vai, indeed.

8. (1) This Puruṣa (Jīva), indeed, comes in contact with sins, when he is caused to be born ; and is made to assume a body (by the Lord). He gives up sins when dead, i.e., when he gets Mukti.

(2) This Puruṣa (the Lord), indeed, comes in contact with evil, as it were, when he causes a Jīva to be born and to assume a body and commit (evil deeds) ; and when He gives Mukti to the Jīva, He (metaphorically) gives up all sins, (for the giving up sins by the Jīva, redounds to the glory of the Lord).—259.

MADHYA'S COMMENTARY.

As the word Lokau in Ubhau lokau "both worlds" in the mantra has a double meaning, viz., (1) worlds or planes, (2) states of consciousness so also the Śruti स वायं जायमानः (Sa vā ayam jāyamānaḥ) &c., has a double application, viz., (1) it refers to the Lord or the Paramātmān ; and (2) to the Jīva. (But how do you say that this Mantra refers to Jīva as well ? Throughout it the reference is to the Lord, where do you find any

suggestion or implication of the Jīva in this portion of the Brāhmaṇam ? To this, the Commentator answers :—

This portion of the Mantra also refers to him (the Jīva), because he is implied as the object whose light or guide is this Paramātmā Viṣṇu. Again, when this portion of the Mantra refers to the Lord, it speaks of Him as Svatantra (स्वतन्त्र) independent, and all-pervading. The terms Mriyamāṇaḥ (म्रियमाणः) 'dead,' and Jāyamāṇaḥ (जायमानः) 'born' are applicable to both the Jīva and to his Leader, the Paramātmā, for the latter regulates and controls the births and deaths of the Jīvas, and in this sense He is said to be "being born," "being dead." (Just as the conquest or defeat of the soldiers in the field, can also be applied to the king, their leader). When the Paramātmā takes or considers the sins of a Jīva, whilst giving punishment to him for sins committed, He is said to come in contact with sins (पापमभिः संसृज्यते). While the Lord gives Mukti to the Jīva, He also is said to have derived the benefit of it, and so He is said to have given up these sins पापमनो विजहाति ।

(Even admitting this, how has this text a double meaning ? No doubt it can apply both to the Lord (Īśa) and to the human soul (Jīva), so far as birth, death and contact with sins are concerned : but how can the text apply to the Jīva when it says that "it leaves behind all its sins." A Jīva can never destroy his own sins, the Lord alone is the destroyer of sins. To this, the Commentator answers :—)

So also the Jīva, at the time of Mukti, is said to have left behind or given up all sins.

Since the Eternal Lord cannot die and cannot be born, therefore, the verbs "Jāyamāṇa," "Mriyamāṇaḥ," "Prasvapiti," "Atikramati," &c., should be taken in their causative sense. "Jāyamāṇaḥ" = "He causes the Jīva" to be born ; "Mriyamāṇaḥ" = "He causes the Jīva" to die ; "Prasvapiti" = "He causes the Jīva to sleep," and "Atikramati" = "He causes the Jīva to go." Such should be their explanations. There are many similar explanations in the Sanskrit language, such as "Vivaham kritvā," meaning "Vivaham kārayitva." "Tadetanme Vijānihi" in the sense of "Vijñāpaya."* Moreover, there is a rule in the Sanskrit

* As in the sentences—

(1) कृत्वा विवाहं तु कुरुप्रवीराः॥

(2) तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे ।

"Cause me to know this, O Hari, as I am dull of intellect."

(3) सुखं बुध्येय दुर्बोधं येषां भवदनुप्रदात् ।

(4) जज्ञे बहुज्ञ परमाभ्युदारं (जनयामास) द्रष्टुं स्वशुषो नास्ति जिह्वा [दर्शयितुः]

grammar—"Svātantryasnehayor antarnich iti." In order to show Svātantrya of the Prakriti and Sneha, the sense of the Nich affix (causative) is implied by being always understood in these roots.

In fact, no separate affix, denoting a causative sense, is employed in such cases; and the simple root has also the sense of the causative verb hidden in it.

[Having thus explained the phrases which might have been taken to denote a Jīva, and having explained them as referring to Viṣṇu, the Commentator now shows that if these phrases be not so taken to refer to Viṣṇu, and be taken to refer to the Jīva, then they would be absurd:—]

How, if these phrases be taken to apply to a Jīva, then you explain the sentences where it is said—

Svayam vihatya, Svayam nirmāya, sravantyaḥ srijate—"Stopping himself their activities, producing the objects, he creates rivers, &c."

If these phrases mean that stopping all external activities, the Jīva creates dream objects, then he would not be the all-creator. The Śrūti, however, says, Sahi kartā, "He verily is the all-creator."

Note.—It may be asked, how is it possible for the Jīva who lies inactive, to create the objects seen in the dream condition, when it is admitted on all hands that the Jīva has not the capacity of doing anything and everything? Therefore, in these sentences the Paramātmā is meant, and not the Jīva.

Again, supposing for argument's sake that these sentences speak of the Jīva only, how could these ideas be in conformity with the idea in the sentences:—"Svapnena sâriramabhiprahatyâsuptah suptâ nabhi châkashti—" "after having joined (the Jīva) with (either) dreamy condition (or heaven or with Mokṣa), "He" sees (the Jīvas) that are in the dreamy condition (or in heaven, or that enjoy Mokṣa), though He Himself has no dream (no heaven, and no Mokṣa)."

[If it be said that out of the different indications in these Mantras, some point to the Lord, and some of them clearly point to the Jīva, and then they have been so used, in order to show that, as the final truth, there is no difference between the Lord and the Jīva, and therefore the text uses these Mantras indifferently, some time applying them to the Jīva and some time applying to the Lord. To this the author replies:—]

Besides, these sentences are quoted as a convincing proof of the distinction between the Jīva and the Paramātmā.

[Thus the Lord is shown in these Mantras as Asupta, 'not sleeping;' and the Jīva is shown as Supta or sleeping; the Lord is shown as carrying the Jīva (Sukram ādāya). The Lord is the Agent and the Jīva is

the object. All this shows that there is a distinction between the Jīva and the Īśhwara.]

There are other Mantras also which may be quoted to show the distinction between the Jīva and the Īśvara. These are "Īśvarajivasya bhayāni paśyan, Jokṣadiva hasadiva—." "The Lord seeing the fears of the Jīva smiles as it were."

"Prājñenātmanā Samprisivaktah—." "Embracing the Jīva in His Self of wisdom."

"Prājñenātmanā Anvāruḍha," &c.,—"Mounting the Jīva on the Self of wisdom." The repetition of these and such like sentences tell positively that the Lord and the Jīva are different.

[An objector may say: the above quotations given by you, do not refer to the same context. Thus the extract about "embracing the Jīva in the prājñā self" refers to the condition of Suṣupti and occurs in the mantras relating to Suṣupti. While the quotation—Prājñena Ātmanā Anvāruḍha—refers to the condition of the Jīva at the time of passing out of the body. These two extracts do not refer to the same subject matter, and so you cannot quote them as an authority showing the difference between the Jīva and the Īśvara. To this, the author answers by quoting the Vedānta Sūtra I. 3. 42., in which it is proved that the condition of Suṣupti and of death are the same :—]

सुषुप्त्युक्तात्त्यो भेदेन (He who sees dreams is Brahman only on account of Scripture describing both Brahman and soul) as distinct both in the state of sleep and in departing.

From the texts, "Embraced by the omniscient Lord, he perceives nothing within or without" (Bri. IV. 3. 21); "With the omniscient Lord seated in him, he goes, casting off (the body)" (Bri. IV. 3. 35), which state the distinguishing characteristics, it is concluded that the Supreme Lord is the thing untouched (unassailed) by (anything extraneous), but not the soul.

[It may be objected that this distinction, the distinction between the Jīva and the Īśvara is not real, but "vyavahārika" or a conventional usage among the common people only; and this usage is solely due to the two different conditions or circumstances in which the Jīva finds himself. To this, the commentator replies :—]

There is no proof that there is any difference in the personality of the Jīva when it passes through the different conditions of waking, dreaming and deep sleep, even in the conventional language. For even conventionally speaking, men do not say that the waking soul is a different

person from the dreaming soul, and that the dreaming soul is a different person from the soul in deep sleep. Even the most ignorant person never says that his waking soul is a different entity from his dreaming soul, and that there is no ordinary usage also of the worldly people to speak of two different souls of a man. Of course, there is no Vedic usage to that effect. Nor is there any illusion or hallucination by which one may say that there are three personalities in a man.

Therefore, it follows that the Lord Himself is spoken of in these Mantras by the very fact that He is said to be the Creator of all.

Note.—No one ever says that the Jīva in waking condition is a separate Jīva from the Jīva in dreaming condition; but every Jīva is perfectly sure of his identity in these states. No one ever even by error thinks that he is a different person in his dream condition from what he was in his waking condition. So this Mantra cannot apply to the different conditions of the Jīva. On the other hand, the Mantra expressly says He is the all-creator. This can never apply to the Jīva, but to the Lord.

In the Mantra occurs the word *Vesānta*. It means 'houses'; and not what the others say, namely, that it means 'lakes'. For there is no difference then in the meaning of this word and the word which precedes it.

[In the Mantra occur the words, "Here a father becomes no father, a mother no mother, etc." These words are equally applicable both to the condition of dreamless sleep and to the condition of Mukti. And this is shown by the Lord Bādarāyaṇa himself in the Sūtra IV. 4. 16.]

That Sūtra says: (The scriptural passage, "for then, indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all" (Bri. IV. 3. 22.) has reference to *either* of the two states of sleep and release, for (this) is evident.)

Note.—According to this Sūtra also, the condition of Mukti and the condition of deep sleep are treated as identical; and so the text relating to Mukti or to deep sleep may be adduced in supporting any argument.

The full Sūtra IV. 4. 16., in the original Sanskrit, is as follows :—

स्वाव्यसम्पत्तोरन्यतरापेक्षमाविच्छतं हि ॥

(The difficulty here lies in the word *Anyatara*. It means "either"; and the force of 'either' is two-fold. It may denote one of two things, excluding the other alternative, or both things together. If it has the exclusive force, then it would apply either to the deep sleep state or to the state of release; but if it is taken in a conjunctive sense, then it applies to both states. In order, therefore, to understand the force of this 'either', it is necessary to see the preceding Sūtra. In the preceding Sūtra, Bādarāyaṇa says that the Muktas enter a body like a flame entering a wick. As the wick only takes up the oil of the lamp and does not take up the

dirt, etc., so that Mukta in entering a body, enjoys only the blessings of that body and does not suffer the miseries of it. And in support of this view Bādārāyaṇa quotes this Mantra of the Brihad Āranyaka Upaniṣad IV. 3. 22 namely :—"For then, indeed, the soul has got over all miseries and become directly related to the Lord, who is seated in the heart of all." To this, an objector says :—

The words, "the soul has got over all miseries," refer to the condition of the heaven-world entered into by the soul, and does not refer to the condition of the Muktas, and is no proof that the Muktas have no suffering. Of course, people in the heaven-world have no suffering, as we find stated in the Kaṭha Upaniṣad. "In the svarga-world there is no fear, O death ! thou art not there, nor does the old age frighten one there." This shows that in the heaven-world there are no miseries. To this, it is replied that the Śruti of the Kaṭha Upaniṣad clearly shows that in the heaven-world there are no sufferings, and so there was no necessity of making a Sātra to prove this clear fact. The Sātra IV. 4. 15., given above, therefore, refers not to the heaven-world, but to the condition of dreamless sleep and of Mukti. The word Svā-pyāya means Mukti, and the word Sampatti in the above Sātra IV. 1. 16 means the condition of dreamless sleep. The words of the Brihad Āranyaka Upaniṣad IV. 3. 22.—"For then indeed the soul has got over all miseries," refer to this condition of Mukti and dreamless sleep, and do not refer to the condition of heaven-world. Why do we say so ? Because the previous portion of the Mantra shows that it refers to the Mukti and dreamless sleep, and cannot refer to the condition of the heaven-world. There it is said :—

"Then a father is not a father, a mother not a mother, the worlds are not worlds, the gods not gods, the Vedas not Vedas. Then, if thief is not a thief, a murderer not a murderer, a Chândala not a Chândala, a Paulkasa not a Paulkasa, a Śramana not a Śramana, a Tâpasa not a Tâpasa. He is not followed by good, not followed by evil ; for he has then overcome all the sorrows of the heart."

This shows that the text applies to the condition of Mukti and deep sleep, and not to the condition of going to heaven. A man going to heaven does not lose his relationship with his father, etc. : for in heaven a father gets the enjoyment of the Śrāddha offering made by his son, etc. Similarly, in heaven one is not absolutely free from all his Karmas, good and evil : for, after enjoying the heaven-world, one has to return to this world again, to suffer the fruits of his physical Karmas.

[An objector may say, 'Admitting that the Mantra, IV. 3. 22, refers

to deep sleep, or to the condition of Mukti ; how do you say that it refers to *both* these conditions. The Sūtra IV. 4 16, says that it refers to *either* of these conditions, of Mukti or dreamless sleep. The force of either is of exclusion, namely, that the above Mantra refers either to dreamless sleep or to Mukti, but not to both. In fact, the Lord Bādarāyaṇa was not certain as to the meaning of this Mantra IV. 3. 22, and he was not sure whether it applied to the condition of Mukti or to the condition of dreamless sleep, and so he used the word 'Anyatara' in the Sūtra. This objection is answered by the Commentator by saying :—]

The Lord Bādarāyaṇa means that the above Mantra IV. 3. 22 refers to both these conditions, namely, to the condition of those Jīvas who are in Mukti and to the condition of those also who are in Suṣupti or dreamless sleep.

(An objector may say, if the Lord Bādarāyaṇa meant this, why did he not construct his Sūtra in these terms :—Svāpyaya-Sampatty-Apekṣam. Why has he used the word Anyatara which is perfectly useless. To this, it is answered :—)

Had he said, as you say, then a man of dull intellect would have fallen into this doubt that Bādarāyaṇa meant by the words Svāpyaya Sampatty-Apekṣam that "there was deep sleep in Mukti," for the compound Svāpyaya-sampatti might have meant "Svapyaye Mokṣe yā Sampattiḥ suptiḥ tad apekṣam," that is, tadviṣayam. In other words, it would have meant that the Mantra IV. 3. 22 has for its subject matter the treatment of the condition of dreamless sleep in Mukti, namely, that in Mukti men are in a condition akin to dreamless sleep. It would have meant that, even in the condition of Mukti, there was dreamless sleep. Therefore, in order that even the dullest intellect may not fall into this egregious mistake, the author of the Sūtras, Lord Bādarāyaṇa, uses the word Anyatara in the Sūtra which indicates that the Mantra IV. 3. 22 applies to both these states, and not to the state of dreamless sleep in Mukti.

(An objector may say, admitting all what you say, cannot the word Anyatara have an exclusive force ? Can it not mean any one of the two ? To this, the Commentator replies :—)

It cannot mean "any one of these two," for then you will have to admit, that the Lord Bādarāyaṇa was himself in doubt as to the scope of this Mantra ; and you will have further to admit, that there can be an alternative statement of a true fact regarding some object of knowledge. With regard to an object of knowledge, the statement must be definite and

precise, and not vague, as an alternative statement always is. Therefore, as Bādarāyaṇa wanted to teach something definite, he would not have used the word "Anyatara" in that alternative sense. It, therefore, follows that Lord Bādarāyaṇa meant by the word 'Anyatara,' used in that Sūtra, to denote *both* the condition of dreamless sleep and the world of the released soul.

MANTRA IV. 3. 9.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीयं स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेत उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान् पाप्मन आनन्दाश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥ ६ ॥

तस्य Tasya, that; well-known. एत Etasya, this. पुरुषस्य Puruṣasya, of the Paramātman. द्वे Dve, two. एव Eva, only. स्थाने Sthāne, places. भवतः Bhavataḥ, are. वै-Vai, indeed. इदं Idam this; this world or wakeful state. च Cha. परलोकस्थानं Paralokasthānam, the next world; the heaven or the condition of deep-sleep. तृतीयं Tṛtīyam, the third. स्वप्नस्थानं Svapnasthānam, the dreamy condition; the space, astral world. सन्ध्यं Sandhyam, junction; the junction of the wakeful state and deep slumber; or the junction of the two places Bhūloka and Dyuloka, the heaven and the earth. तस्मिन् Tasmin, in that. सन्ध्ये Sandhye, of junction. स्थाने Sthāne, in the place; in the dreamy condition or in Antarikṣa (astral world). तिष्ठन् Tiṣṭhan, standing. एते Ete, these. उभे Ubhe, both. स्थाने Sthāne, places. पश्यति Paśyati, sees. इदं Idam, this; Bhūloka or wakeful state. च Cha. परलोकस्थानं Paralokasthānam, the other world; the heaven or the condition of deep slumber. च Cha, and. अथ Atha, again. अयं Ayam, this Puruṣa the Paramātman. परलोकस्थाने Paralokasthāne, in the place of the next world; in the heaven or in the condition of deep slumber. यथाक्रमं Yathākramam, what path. The road which (exists) or stretches from this world to the next). भवति Bhavati, is. तत्र Tam, that (road.) आक्रमं Ākramam, path; road. आक्रम्य Ākramya, having crossed. उभयां Ubhayān, of both kinds. पाप्मनः Pāpmanah, sins. The miseries that the Jīva suffers in the waking condition or in this world. आनन्दान् Ānandān, happiness. The bliss that the Jīva enjoys in the condition of deep-sleep or in heaven. च Cha, and. पश्यति Paśyati, sees; enjoys. सः Saḥ, He; the Paramātman. यत्र Yatra, when. प्रस्वपिति Prasvapiti, sleeps; makes (the Jīva) sleep or go to heaven. अस्य Asya, this. लोकस्य Lokasya, of a

man. सर्वावतः Sarvāvataḥ. आ + सर्ववत्-completely, of the person having knowledge of various objects. मातृन् Mātrām, the organs; the indriyas; the gods of the indriyas. उपपदय Upādāya, taking. स्वम् Svayam, himself. विवृत्य Vihṛitya, having made the Jīva stop from external work. Some read विवृत्य Vihatya. Inhibiting all the senses of the soul. स्वम् Svayam, himself. निर्मात्र Nirmāya, having made; having produced the objects of dream, or the objects of enjoyment of the fruits of the Jīva's work in this world. स्वेन Svena, his own. भासा Bhāsa, by brightness; by lustre. स्वेन Svena, his own. ज्योतिषा Jyotiṣā, by internal light. प्रस्रपिति Prasvapiti, sleeps; makes (the Jīva) sleep or go to heaven. अत्र Aत्र, here; at the time of deep-sleep. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Para mātman. स्वम् Svayam, himself. ज्योतिः Jyotiḥ, light भवति Bhavati, becomes.

9. Of that Person, verily, there are two localities only, namely, this world and the locality in the other world. The third locality of dream-world is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality, He sees both the other two localities; namely, this world and the locality in the other world. Again, this Puruṣa, after seeing the objects in deep sleep and waking, takes to the road which exists in (or goes to) the other world locality, and, crossing over that road and staying there (in the dream world), sees both the sins (of the waking) and the joys (of the sleeping). And when He sends the Jīva to the deep sleep, by taking away with Him completely all the knowledge possessed by this person (loka), (in the waking consciousness) and all his senses (Mātrā), and Himself inhibiting all his out-going senses and Himself creating those dream objects, He sends the Jīva to sleep, illumining all dream objects with His own light, and irradiating all dream-thoughts with His own lustre. Then this Puruṣa is Himself the only light (of the Jīva).—260.

Note.—Indeed there are only two places for this Puruṣa, viz., this world (the wakeful state) and the other world or heaven (the state of deep slumber or samādhi); and the third, the Svapana-sthāna (Antarikṣa or the space, and the dreamy state) is the place of junction (of the heaven and the earth, of wakeful state and deep slumber). He, standing in this place of junction (the antarikṣa and the dreaming state), sees both these places—this (the world or the wakeful state), as well as the other (the heaven or the state of deep

slumber). Again, gradually as this Puruṣa is (advances) towards the other world (the heaven or samādhi), He crosses this path (the space and the dreaming state), (and in so doing), He sees (experiences) the sins and the happinesses of both kinds (of both the places). When He sleeps, taking away the knowledge and the indriyas of the Jīva Himself, making the Jīva stop from external work, Himself producing the objects of enjoyment (in space or in dreaming condition), He sleeps with His own lustre and with His own internal light. Here this Puruṣa Himself becomes All Light.

Note.—This Mantra has another meaning also, when it is made applicable to the condition of bondage in the world and to the condition of release or Mukti. The word Paraloka means also the condition of Mukti.

Of that Person (Jīva), verily, there are two localities, namely, this world (of bondage) and the locality in the other world (the condition of Mokṣa). The third locality of the condition of Jīvan-mukti is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality or Jīvan-mukti, he sees both the other two localities; namely, this world (condition of bondage) and the locality of the other world (the condition of complete Mukti.) Again (after seeing the Sansāra and Mukti), this Puruṣa (Jīva) enters the road which leads from Sansāra to Mukti. Walking on this road, called Jīvan-mukti, and staying there, he sees both the sins (committed in the Sansāra) and the joys (experienced in Mukti). And when He (the supreme soul) sends the Jīva to the condition of sleep (the condition of Mukti), by taking away with Him completely all the knowledge possessed by this released intelligence (in the form of functions), and also taking with Him all the Devas presiding over the senses (Mātrā), and Himself inhibiting all his out-going senses (which were immersed in the Sansāra), and Himself creating those objects of joy experienced in Mukti, He makes the Jīva experience Mukti, Himself illumining all objects of Mukti with his own light, and irradiating all Mukti-thoughts with His own lustre. Then this supreme Lord (Puruṣa) becomes Himself the only light of the Mukta Jīva (there being no other light there, such as the sun, etc.)

MADHYA'S COMMENTARY.

(The words "this world and the next world" have been explained in the previous Mantra seven, as applying to both the physical plane and the astral plane, as well as to waking and sleeping consciousness. But they have a third meaning also, namely, "this world" means "the condition of bondage" or sansāra; and the "next world" means the condition of Mukti or emancipation. This the author shows next :—)

As the words Svarga (heaven) and Suṣupti have the same denotation as the word Mukti, so also the word Paraloka (the next world) is chiefly applicable to the condition of Mukti, and not to any other condition. (It

secondarily means the next world, like the Astral plane and heaven-world). So also the words *Dyu* (heaven-world) and *Supti* (sleep-consciousness) have been employed with the object of expressing the condition of *Mukti*. Therefore, it is that the word *Dyu* (heaven) has been used in the *Mantra* in the sense of *Supti* and *Mokṣa*.

That is to say, the word *Supti* not only denotes (1) the dreamless consciousness and (2) heaven, but it denotes also (3) the state of *Mukti*. And, therefore, the word *Supti* has three meanings, namely, (1) Heaven (2) dreamless-consciousness (3) the state of *Mukti*. Similarly, the word *Svarga*, not only denotes (1) Heaven and (2) Dreamless consciousness, but it also denotes (3) the condition of *Mukti*. Thus *Svarga* has also three meanings, namely, (1) Heaven, (2) the dreamless-consciousness, (3) and the condition of *Mukti*. Similarly, though the word *Paraloka* principally denotes the condition of *Mukti* and secondarily the Heaven world and the condition of dreamless sleep, yet it also has similarly three meanings. The word *Paraloka* means, thus, (1) Heaven (2) Dreamless sleep and (3) the condition of *Mukti*.

(Admitting that the words *Supti* and *Svarga* mean the same thing, how does the word *Supti* denote the condition of *Mukti*? The word *Supti* or *Svāpa* literally means going to God. *Sva* means the Great Self or *Viṣṇu*, and *Āpa* means reaching or obtaining. The obtaining of *Viṣṇu* is *Svāpa* or *Mukti*. Therefore, the author says :—)

The word *Sva* in *Supti*, etc., denotes *Viṣṇu*, because He is the giver of all joy, and *Sva* means joy. (Similarly, in the word *Svarga*, the word *Svar* means bliss, and the word *Ga* means going; and *Svarga* means "going to bliss," namely, going to *Viṣṇu*, who is the Great fountain of bliss; and so *Svarga* also means *Mukti*).

(An objector says, if the word *supti* is employed with the object of denoting the three-fold condition, namely, (1) heaven, (2) the dreamless-sleep and (3) the condition of *Mukti*, then how do you explain the sentence in *Mantra* eleven:—*Asuptah Suptān Abhichākāṣīti*, "being not asleep Himself, He looks upon the *Suptas*." Here *Suptas* cannot mean *Muktas*, but must mean the sleeping *Jīvas*. So this sentence cannot be explained as applying to the *Muktas*. Similarly, in the same *Mantra* 11, the words "*Sukram Ādaya Punar Eti Sthānam*" (taking up the *Sukrah*, he goes back to his place). This shows the coming back of the *Jīva* from sleep to waking-consciousness. It cannot apply to *Mukti*, for the *Jīva* once emancipated never returns from *Mukti*. Once *Mukta*, always *Mukta*. To this, the author replies :—)

"The phrase coming back again" (punar eti sthānam, in Mantra 11) applies to Mukta also. At the Great Dissolution (Pralaya), the Muktas enter into the Lord Janārdana; and remaining there during the whole period of Pralaya, without losing their own consciousness, they come back again out of the Lord, when a new world period (Sṛiṣṭi) begins. Neither during the period of Sṛiṣṭi, nor during the Great Dissolution, there is any loss to the Muktas, with regard to their knowledge, or beatitude, etc. There is no change in their consciousness, as well as in the bliss enjoyed by them, both in creation and in dissolution.

Note.—All beings, whether Muktas or not, enter into the Lord at the time of the Great Dissolution; and they are all sent forth by the Lord, at the time of a new creation. But the difference between the Muktas and ordinary Jīvas is this, that the Muktas retain their consciousness and enjoyment of bliss, both in the condition when they have merged in the Lord in pralaya, and when they have come out of the Lord at the time of a new creation. The ordinary Jīvas lose their consciousness in Pralaya, and come back to creation with the load of their Karmas on their back, and have to suffer the consequences, in the shape of pain, to discharge the debt of these Karmas. Therefore, it is said :—

The difference in the condition of the Muktas in Creation and Pralaya is this. In Pralaya, they enjoy bliss internally, and in Creation they enjoy the same bliss, but now externally. (Therefore, it has been rightly said, that the Lord comes back to creation at the beginning of a new creation, with all these Suptas, namely, Muktas).

(In the Mantra it is said :—"Sa Yatra Prasvapiti"—"when he brings about sleep." This indicates that the reference here is to the Jīva, who is made to go to sleep by the Lord. How can this refer to the Lord? How can the Lord be said to cause Himself to go to sleep? How do you explain this?)

To this, the author replies :—

The phrase 'sa yatra prasvapiti' has two meanings. When it applies to the Jīva, it means :—"He causes the Jīva to go to sleep." When it applies to the Lord, it means He Himself goes to Himself, namely, He, the Lord Hari, enters into His own inmost Self.

(But how is it possible to apply the Mantra to the Jīva?)

(The Mantra says that there are two states, this and the next world, and an intermediate state called Sāndhyā. Remaining in this intermediate state, he sees both places, he sees both the evils and the goods. This can apply only to the Lord, and not to the Jīva. In fact, that Mantra applies only to the Lord who causes the Jīva to see both conditions, and the Jīva himself has no power to enter into these conditions by his own will. Therefore, the author says :—)

The seeing of the worlds of sin and joy, of heaven and earth, in dream and in dreamless sleep, is only applicable to Viṣṇu always, but it is

not applicable to the Jīva at all. Both in slumber or in deep sleep (in Samādhi), it is the Lord Himself who enjoys the bliss or sees the holy and sinful deeds ; but the Jīva does never independently do so ; for, the Lord is only the Jyotir (Light) or guide in these states, and no other guide there is in these states.

(In the text it is said, in Mantra 9—"remaining in that intermediate state." The intermediate state is explained to be the state of dream. The Lord remaining in this state of dream, sees both the other states, namely, the state of waking and the state of dreamless-consciousness. Therefore, the Lord sees the other worlds, only when he is in this intermediate state or the state of dream ; but he does not see these worlds, when he is in the state of Supti or dreamless-sleep. In order to remove this doubt, the author says :—)

Of the Lord Viṣṇu there is *always* the seeing of joy and the sins of others, both in the state of dreamless sleep (Supti) and of dream. It is only Viṣṇu alone, who is capable of this, and not any Jīva ; for the Jīva never sees anything in dreamless sleep.

(The phrase "Ātma Eva Asya Jyotir Bhavati," "the Ātmā is his light," in Mantra 6, has been explained as 'God is his light', and the word Ātmā has been explained as meaning God. But in Mantra 9 it is said :—"Atra Ayam Puruṣaḥ Svayam Jyotir Bhavati" (here this man becomes his own light). This contradicts the above explanation. It means that the Jīva becomes his own light, in the condition of sleep. How do you explain this ? To this, the author replies :—)

In this (Atra), namely, in deep sleep, as well as in the other two states also, the Lord Viṣṇu is Himself the Light of the Jīva. The Lord is the light of the Jīva in *all* conditions ; but He is especially so in the condition of sleep, because in that condition there is a total absence of any other extraneous light

(Therefore, this text does not contradict the above statement.)

(Moreover, the text of Mantra 9, quoted above, cannot apply to the Jīva, for this reason also :—)

The Jīva, when in deep slumber, cannot certainly himself see the sights. It is, therefore, not he who sees these fine and subtle sights ; for the Jīva is not an independent seer, but is made to see dreams, etc., by the Lord. This sentence, therefore, applies more appropriately to the Lord, for He, the Seer of the subtle, sees everything.

(Or, it may be explained thus :—We have explained that the seeing of joy or of sinful worlds in deep sleep does not belong to the Jīva, but to the Lord Viṣṇu only. How do we say so ? In answer to this, we

say :—The Jīva himself cannot see *independently* these worlds ; therefore, the text does not apply to the Jīva. He is made to see by the Seer of all, namely, by God.)

In this Mantra occurs the word Sarvāvataḥ. It is generally translated "from the whole world." The author shows that Sarvāvataḥ is a compound word. The long **आ** in it means "from all sides," and sarvāvataḥ is the accusative plural of Sarvavat. He says :—)

The word Sarvāvataḥ in the text of the Upaniṣat means (Ā Samantāt Sarvāvataḥ) taking all the knowledges.

Note.—It cannot mean "the whole world," because the whole world does not go into dreamless sleep, at one and the same time. It means taking up all the objects of consciousness in the waking condition. The word Sarvavata means those who have all the objects of consciousness within them.

(The author now explains the words Svena bhâsâ, svena jyotiṣ, in this Mantra. Both the words Bhâ and the word Jyotiṣ mean light. The author explains the difference between these.)

By the word "Bhâsâ" in the text external manifestation (light) and by "Jyotiṣ" internal manifestation (light) are meant.

MANTRA IV. 3. 10.

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान्
रथयोगान् पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथान-
न्दान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिणयः स्रवन्त्यो
भवन्त्यथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता
॥ १० ॥

तत्र Tatra, there ; in the dreamy condition, as well as in Antarīkṣa and in heaven. रथाः Rathāḥ, chariots. न Na, not. भवन्ति Bhavanti, are (from before). रथयोगाः Rathayogāḥ, the horses ; those that are yoked to a chariot. न Na, not. पन्थानः Panthānaḥ, roads. न Na, not. अथ Atha, now ; it is then. रथान् Rathān, chariots. रथयोगान् Rathayogān, the horses, those that are yoked to a chariot. पथः Pathaḥ, paths ; roads. सृजते Srijate, creates. These things are created according to the karma, or previous deeds of the man. तत्र Tatra, there ; in the dreamy condition, as well as in Antarīkṣa and in heaven. आनन्दाः Ānandāḥ, the beatitudes, or pleasures derived from one's own self. Spiritual joys. मुदः Mudāḥ, pleasures that are derived from the gross things. Gross material pleasures. प्रमुदः Pramudāḥ, pleasures that are derived from gross things of a purer kind. Refined material joys. न Na, not. भवन्ति Bhavanti, are ; exist (from before). अथ Atha, now : then and there. आनन्दान् Ānandān, the beatitudes. मुदः Mudāḥ, gross pleasures. प्रमुदः Pramudāḥ, the refined pleasures. सृजते Srijate, (He) creates. These are outcome of the previous karma of the man. तत्र Tatra, there ; in the dreamy condition,

as well as in Antarikṣa and in the heaven world. वेद्याः: Veśāntāḥ, the houses. The usual form is वेद्याः: Veśyāḥ. पुष्करिण्याः: Puṣkariṇyah, the tanks with lotuses. स्रवन्तः: Sravantyah, the currents; the *flowing* (rivers). न Na, not. भवन्ति Bhavanti, are; exist (from before). अथ Atha, now: then and there. वेद्यान्तः Veśāntān, the houses. पुष्करिण्याः: Puṣkariṇyah, the tanks with lotuses. स्रवन्तः: The flowing rivers. स्रजते Srijate, creates. हि Hi, indeed, verily. सः Saḥ, He; the Paramātmān. कर्ता Kartā, the Agent; the Creator.

10. There (in dream condition, in astral plane, in Svarga-loka and in Mukti) there are no chariots, nor (any horses to be) yoked to those chariots, nor are there any roads. He (the Supreme Lord) creates the chariots, the chariot-yoked horses and the roads then and there. There are no beatitudes, nor (gross) pleasures, nor (refined) joys (there existing) from before, but the Lord creates them then and there, these beatitudes, pleasures and joys. There are there, no houses, nor lakes, nor rivers from before, but the Lord creates them then and there, the houses, the lakes and the rivers (for the Jivas). Because He is, verily, the All-creator.—261.

MADHYA'S COMMENTARY.

(In this Mantra, there occur the words: "There are no (real) chariots in that state, no horses, no roads, but He Himself sends forth (creates) chariots, horses and roads." These words have been explained to apply to the state of dream only. The Commentator shows that they apply not only to the dream condition, but also to the astral plane as well as to the heaven-world (Svarga) and Antarikṣa :—)

Neither in the dream state (Svapna) nor in the astral plane (antarikṣa) nor in the heaven-world (svarga), there exist chariots, etc., already from before. The Lord Hari Himself creates them, for the time being, according to the Karmas of the Jivas (who are to enjoy these objects in the dream state or in the astral plane, or in the heaven-world). Thus it is in the Mahāmīmāṃsā.

Note.—The objects seen in these three conditions and planes differ from the objects seen in the physical plane, in this, that the objects of the physical plane are created by the Lord *from before*, and the Jivas see them all from the time of their birth, and that these objects are common to all the Jivas dwelling in the physical plane. But the objects seen in dream or those found in the Antarikṣa-world, or in the Svarga-Loka are not created *from before*, but they are created then and there, only for the time being, and for each individual Jiva, as he enters these places.

(An objector says :—All the references in this Mantra, as well as in the other Mantras of this Brāhmaṇam, are made with regard to the Jīvas. Are there any references in them to the Lord, so as to prevent the application of these Mantras to the Jīvas, and to confine their application to the Lord ? The author now shows that there are such phrases in these Mantras which, by no force of construction, can apply to the Jīvas :—)

The word *Ātman*, when applied to the Jīva, means one's own ego or self. So the word *Ātman* is a well-known word, meaning one's own self when applied to the Jīva. But we find in this Brāhmaṇam Janaka asking in Mantra seven who is that *Ātman*. Had he meant by the word *Ātman* his own ego, he would not have put this question, for every one knows his own ego.

(Had the word *Ātman* in the Mantra 7 meant Jīva and had Yājñavalkya meant to say that the Jīva is his own light, then there would have been no meaning in the question, "*Katama Ātmā*,"—"who is the *Ātmā*?" For every one knows that his own "I" is the *Ātman* for him. The author shows another phrase also in this Brāhmaṇam which indicates that the reference here is to the *Paramātman*, and not to the Jīva.)

In Mantra seven occur the words, "*He remaining the same (Samāna), travels along the two worlds.*" Now, this is clearly a reference to the *Paramātman*, and not to the Jīva, for the Jīva does not remain the *same* in travelling through the two states, *jāgrat* or waking, and *svapna* or dreaming, as he is differentiated by the possession of pleasure and pain. The Jīva undergoes a change in passing through these two states, so he cannot be said to be *Samāna* or changeless. The Jīva enjoys either pleasure or pain; namely, in the world he has generally pain, while in the *Svarga* he has the experience of all pleasures. So he is not *Samāna* in these two *Lokas*. The difference consists in the difference of pleasure and pain which he has in one condition, and which he has not in the other.

(An objector says :—Though the Jīva may have pain in the wordly condition, and pleasure in the heavenly state, yet we say that he is *Samāna* or the same, because both pleasure and pain are false, and have no real existence. To this, the author says :—)

There is no proof that pleasure and pain are unreal, (and merely imaginary and wrongly attributed to the Jīva, as the blue colour is wrongly attributed to the colourless sky).

Note.—The proofs are either (1) perception, or (2) inference, or (3) sacred texts, or (4) presumption, or (5) non-existence, or (6) comparison, etc. By none of these proofs can it be shown that pleasure and pain are unreal. (1) The sky is proved to be not blue, by the very fact of perception, but no one has ever perceived the unreality of pleasure and pain.

There is the absence of Pratyakṣa proof. On the other hand, every one knows directly the reality of pleasure and pain. (2) There is no *inferential* proof, either that pleasure and pain are unreal, for there exists no universal premise from which such a conclusion may be drawn. (3) There is no scriptural proof to the effect that these are unreal. If the text *Neiha nā nāsti*, etc., be quoted to prove this, that text has already been explained in a realistic sense. (4) Nor is there any proof of *Upamāna* or comparison here. For a comparison can take place with a thing already existing. Unreality cannot be compared with any existing object. (5) Nor can *Abhāva* or non-existence be any proof of the non-existence of pleasure and pain, for their existence is proved by direct perception.

(It is not only through the absence of any proof that we say that pleasure and pain are not false, but, on the contrary, there are direct sacred texts to prove that the world is real. The author, therefore, says :—)

In the *Īśāvāsyā Upaniṣad* it is said **याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाम्यः** (Mantra 8), which means "from eternal years, the Lord has ordained all objects in their *real form* (*Yāthā Tāthyatorthān Vyadadhāt*)." (This Mantra, therefore, shows that the world is *Yāthā Tāthya* or real, and not *Mithyā*.) Similarly, in the *Gītā* (XVI. 8) we find it declared that *Asuras* only say that the world is unreal :—"The universe is unreal, without basis," they say, "without a God; brought about by mutual union, and caused by lust and nothing else."

That the world is real and not false, is proved also by the venerable author of the *Vedānta Sūtras*. In *Sutra* II. 2. 29, he says :

वैधर्म्याच्च न स्वप्नादिवत् ।

"And on account of the difference of characteristics (the world is not unreal) as those of dream, etc., are."

(There are other *Sūtras* also of the Lord *Bādarāyaṇa* to the same effect. Thus the *Sūtras* II. 2. 26 and II. 2. 28, in which he says : "(Existence) does not spring from non-existence, that not being observed" and "The non-existence (of external things, *i.e.*, of the world) cannot be maintained, on account of our being conscious of them.")

(An objector says :—"Admitting that in our present state of existence there is no perception of the unreality of pleasure and pain, yet in some future condition there will arise the realization that pleasure and pain are unreal, and that the world never was, nor is, nor will exist in future ; and that this is the highest teaching of *Vedānta*, and it is perceived as a direct intuition when that stage of evolution is reached. This experience of *Vedānta* realization is a proof in favour of the unreality of the world. Nor does this experience contradict those sacred texts which maintain that the world is real. Those texts refer to the reality of the world in *Vyavahārika Sattā* only, namely, they apply to the ordinary unilluminated

condition of mankind. The real truth is that the world is unreal. To this, the author says :—)

There is no proof that anybody has ever experienced or will ever experience in some future condition that the world is unreal, and that it neither was in the past, nor exists in the present, nor will come into non-existence in future. (No one ever had any such experience, nor is there any proof that such experience is possible in the future.)

(An objector says :—The Sūtra of Bādarāyaṇa II. 2. 29, quoted by you, is wrongly applied by you. In that Sūtra, the world as it exists is shown to be real, in the sense, that it has a *temporary* reality, and does not vanish so quickly as the dream-world. Therefore, that Sūtra says this world has not the characteristics of the dream-world. But all the same, it is unreal, for it vanishes after some time. Moreover, that Sūtra is a refutation of the Doctrine of the Mādhyamikās or, the Śūnyavādins or nihilists, who maintain that everything is void and nothing whatever is real. It is not a Sūtra directed against the Advaitins or Mâyāvādins. The Commentator, therefore, shows that there is no difference between the Śūnyavādins and the Mâyāvādins in this respect :—)

(If you say, that we, Mâyāvādins, believe that the world has permanency for some little time, then we reply) that the Śūnyavādins also believe that for a *momentary* period, the world has some permanency, and that the Sūtra II. 2. 29 equally refutes the Mâyāvāda as well as Śūnyavāda, otherwise that Sūtra would become redundant. For, if that Sūtra, II. 2. 29, meant to say that the waking-world differs from the dream-world in having a temporary reality, while the dream-world has not even that temporary reality, then that Sūtra would be no refutation of Śūnyavāda. Because the Śūnyavādins also believe that the world has a temporary existence and is not absolutely void. Since the Śūnyavādin also believes in the temporary existence of the world, therefore the Sūtra II. 2. 29 must be taken to mean that the world is *permanently* real, and not temporarily real; that it is not a Vyavahārika Sattā, but a Pāramārthika Sattā. The Śūnyavādins say :—

“सत्त्वं तु द्विविधं प्रोक्तं सांवृतं पारमार्थिकम् ।

सांवृतं व्यावहार्यस्यात् निवृत्तौ पारमार्थिकम् ॥

“The reality is said to be of two sorts, the obscured and the transcendental. The obscured or Sānvritam reality is the Vyavahārika or empirical reality, while the total secession is the absolute reality.”

Thus the Śūnyavādins also believe in the temporary reality of the world, like the Mâyāvādins. Therefore, the author says :—)

The text of the Sūtra II. 2. 29, therefore, is intended to refute the

doctrine of those persons who believe in the unreality of the world ; and it shows that there will never come any experience of the nature maintained by the Mâyāvādins, namely, that there is a stage when one realises that this world never was in the past, nor exists in the present, nor will come into existence in the future. (That Sūtra is not capable of any other explanation. Difference between the waking and the dream objects, consists in the absolute reality of the waking-object, and the relative reality of the dream object ; that is the true meaning of the Sūtra II. 2. 29.)

(An objector says :—The objects of dream are also created by the Lord ; how can they be unreal ? They must be as real as the objects of waking consciousness. To this, we reply, that by the word “dream” in that Sūtra is meant “the *idea* of attributing the reality of waking consciousness to the dream consciousness.” It means that when a person is dreaming, he thinks and wrongly thinks, that the objects, which he is seeing in dream are the very same objects which exist in the waking world. This notion is wrong. The true idea would be when the dreamer will think the dream-objects to be what they really are, namely, that they are dream-objects created by the Lord, for that particular individual, and that they are not waking-objects.

[The Advaitin may say we are not Sūnyavādins, because we believe that the world is indescribable and ineffable (Anirvachanīya) ; while the Sūnyavādins do not believe so. To them we say, ‘What do you mean by the world being Anirvachanīya. Do you mean that the world does not exist at all, that it never existed in the past, and that it will never exist in future, and that the experiencing of this truth is the Anirvachanīya. Or do you not believe this. If you say, we do not mean the first alternative, then there is no difference between you and us. But if you say that by Anirvachanīya we mean that state of consciousness in which one realises that the world neither was in the past, nor exists in the present, nor will ever come into existence in the future, then, we answer with the Commentator :—]

There is no difference between the experiencing of the Sūnya or Void of the Sūnyavādins, and the-experiencing of the Anirvachanīya by the Mâyāvādins.

(Both mean one and the same thing, though they express it in different words. When the Sūnyavādin says the world is unreal, and when you say the world is Anirvachanīya, both of you mean the same thing. The experiences of both of you point to one common fact, namely, the unreality of the world.)

(The Advaitin may say :—" I admit the possibility of this experience, yet the experiencing of the Anirvachanīya is separate and distinguishable from the experiencing of the Śūnya or Void by the Śūnyavādins. The distinction lies in the object, in the action and in the mode of realization. To this, we reply that there is no such difference. The Pāramārthika Satta of the Śūnyavādin is the same as yours. Therefore, it is only a verbal distinction between you and they, and not a real distinction.)

(An objector may say :—How is the Sūtra II. 2. 29^o applicable to us, the Māyavādins ? That Sūtra is propounded by the Lord Bādarāyaṇa to refute the Śūnyavādins. He never meant to refute the Advaitins. To this, we reply :—that that portion of the Sūtra which refutes the Śūnya vāda is equally applicable to your doctrine also. Therefore, the Commentator says :—)

In the conception of Mokṣa or final release, there is no difference between the doctrines of the Śūnyavādins and of the Māyavādins.

(Though there is a difference between the Māyavādins and the Śūnyavādins, so far as the rules of Āchāra or social conduct go, yet so far as philosophical doctrines go, there is absolutely no difference between these two schools. Both seek to establish the same point, namely, the unreality of the world. Therefore, the Sūtra II. 2. 29 is not irrelevant to the Māyavāda position, though that Sūtra is primarily intended for the refutation of the doctrine of the Śūnyavādins.)

[How do you say that, philosophically, there is no difference between the Śūnyavāda and the Māyavāda ? To this, we reply :—that the difference must be either (1) in the conception of the *summum bonum* by the two schools or (2) in the methods of practice in realizing this *summum bonum*, or (3) in the highest conclusion sought to be established by these two schools or (4) in the difference of conclusions arrived at by these two schools. The Commentator shows that the difference does not lie in the first point, namely, in the *summum bonum*. He says :—]

There is no difference between these two schools, so far as the *summum bonum* is concerned, for the highest end sought by them both is Mokṣa, or final release. (The Śūnyavādin seeks Mokṣa, as well as the Māyavādin. The aim of both is the same. So far, therefore, there is no difference between them).

(Nor is there any difference between them, as regards the means (Sādhana) or practices adopted by them to reach the same. According to the Māyavādin, the removal of Avidyā or nescience is the means of attaining Mokṣa. According to the Śūnyavādin, the removal of Samvṛiti is

the means of attaining Mokṣa. Now, Samvriti has the same meaning as the word Avidyā, for samvriti means the obscuration of knowledge, while Avidyā means want of knowledge. Samvriti comes from the root सम् meaning completely, and वृ 'to cover or obscure.')

(According to the Māyāvādins, the removal of Avidyā is Ātman. Ātmaivā-jñānāhāniḥ. According to the Śūnyavādin, the Śūnya is said to be the removal of Samvriti (Samvriti-Nivṛittiḥ Śūnya mātram). Thus the Śūnya of the Śūnyavādin is the Ātman of the Māyāvādin, so there is no difference in the Sādhanaś of these two schools; for the means employed by both is the same, namely, the removal of Avidyā or Samvriti.)

(Nor is there any difference in the highest conclusion sought to be established by them both. For the aim of both is to establish the proposition that the world is unreal.)

(Nor is there any difference between these two schools in their idea of Mokṣa. According to the Māyāvādins, Mokṣa is a condition of Brahma-Bhāva, while according to the Śūnyavāda, Mokṣa is a form of Śūnya Bhāva. Thus the Brahma-Bhāva of the Māyāvādin is the same as the Śūnyabhāva of the Śūnyavādin. The Śūnyavādins say:—"Tad-Bhāvam Yoginam Nayet.")

The Advaitins say:—"According to our doctrine, Brahman being of the nature of supreme bliss, our goal is to get to this Brahman, or to get this supreme bliss. The Śūnyavādins merely want to go to Śūnya or void. Their Śūnya is not bliss. So there is a difference between us and Śūnyavādins." To this, we reply:—"Here also there is no difference. You Māyāvādins want to become Brahman or to become bliss. You do not say, "We want to *experience* bliss." You say, "We want to *become* bliss." When one becomes bliss, according to you, one has no consciousness of bliss. One does not enjoy bliss. For you do not believe that there is any consciousness of any enjoyment in that condition. For you say that the Self cannot become the object of Self-consciousness. According to you, Brahman is merely bliss and light. This cannot be the highest end. It is a state of inertness. It is thus like saying, "I do not want to taste sugar, or its sweetness, but I wish to become sugar." What is the good of one's becoming sugar, if one has no consciousness of its sweetness."

The want of consciousness cannot be the highest end of man; in fact, there is no difference in this unconscious Brahma-Bhāva of the Māyāvādin, and the Śūnyabhāva of the Mādhyamikās.

(The Māyāvādin says:—"The Śūnyavādin believes that the destruction of Ātman is Mokṣa. But we do not say so. We believe that in

Mokṣa the Âtman exists in the form of eternal knowledge. Why do you then say that there is no difference between the Mâyâvâdin and the Sânyavâdin? To this, the author replies :—)

There is no difference between the Sânyavâdin and the Mâyâvâdin, by the mere assertion of the one that the Âtman exists in Mokṣa in the form of eternal knowledge. It is merely a verbal distinction.

(By the mere assertion that the Âtman exists in the form of eternal knowledge in Mokṣa, there is no distinction between the Mâyâvâdins, who make this assertion, and the Sânyavâdins. Because the Sânyavâdins also admit the existence of an Âtman in the condition of Mukti, only they say that this Âtman has then the form of Sânya. By Sânya they do not mean absolute non-existence, for otherwise they would not have taught the reaching of this condition of Sânya, in their command, "Tad-Bhâvan. Yoginam Nayet." Sânya, therefore, is a substance according to them : for no one would teach "Try to reach the un-substantiality." If the Sânyavâdin did not believe in an Âtman, then who would reach this condition? What the Sânyavâdins mean by the words "the Âtman is destroyed in Mukti," is, that in Mukti, the Âtman loses its agency, its enjoyment of fruits, and its reasoning faculty, etc. It is only in these respects, that the Âtman is *lost*, and not that there is no Âtman at all in Mukti. Therefore, here also there is no difference between the Sânyavâdin and the Mâyâvâdin.)

(The Mâyâvâdin says :—"Though the Sânyavâdins admit the mere existence of Âtman, in the state of Mukti, yet they do not admit that the Âtman has eternal knowledge in that condition. We, Mâyâvâdins, believe that in Mukti the Âtman has Nitya Jñâna.)

(To this, we reply :—That according to your opinion also the mere possession of Nityajñâna by Âtman in Mukti is merely a sentence only, consisting of words, but they convey no meaning. It is merely a verbal statement, and not a real fact.)

(Here the Advaitin may say :—"Why do you say that it is a verbal statement only?" To this, we reply :—"If Âtman be of the nature of knowledge, is that knowledge relative to some object known, or is that knowledge unrelated to any object of knowledge? If you say that the knowledge of the Âtman is Mukti, and has no relation to any object known, for in Mukti there exist no objects, then our author says :—)

ज्ञेयभावे ज्ञानस्याप्यभावात् ।

In the absence of an object of knowledge, there is absence also of

knowledge itself. For there is no proof at all that knowledge can exist without an object to be known.

(If knowledge can exist without an object to be known, then such an Ātman would be like a pot that knows no object, though it exists. In that condition a pot would also be knowledge, for it has no object to be known.)

(If the Advaitin says:—But, in Mukti, the Ātman has an object of knowledge, it has itself its own object of knowledge. It knows “I exist;” it asserts “I know myself.” To this, the author says:—)

There is no proof at all that the thing called knowledge (Jñānam) can exist without an object of knowledge.

(If you say that in Mukti there is an object of knowledge, what is that object? Is that object separate from one's own self, or is it one's own self. It cannot be an object separate from one's own self; for, according to the Māyāvādins, there is no other self-existing in Mokṣa, except one's own self. Moreover, according to the Māyāvādins, only an object existing in the present time can become an object of knowledge, but in Mokṣa there is no time, such as present. If you say that in Mokṣa the object of knowledge is one's own self, then the author says:—)

In Mokṣa one's own self is not the object of knowledge, for that is not the position taken up by the Māyāvādins; for they say the self cannot be the object of knowledge, for then there would be confusion between the subject and the object; for the subject *knowing* would become the object *known*.

(Of one verb there cannot be the same noun, both the agent and the object.)

(According to them, in Mukti, the Ātman has the mere form of knowledge, and if they believe that Ātman knows itself, then it would come to saying “knowledge knows knowledge,” or knowledge itself is the subject of the verb “knows,” and is also the object of the same verb. Which comes to this, that the subject becomes also the object.)

(Having thus established that there can be no knowledge without an object of knowledge, the author now proceeds to show that without a subject knowing, there can be no knowledge. According to the Māyāvādins, knowledge only is the form of Ātman in Mukti, and knowledge cannot be the subject of any act of knowing. So, the author says:—)

The Māyāvādins do not admit that *knowledge* is agent to the verb ‘to know,’ ‘to experience,’ &c. They do not say that knowledge knows itself.

(According to them, there is no agent to the verb ‘to know;’ for,

according to them, knowledge being the essence of Ātman, there is no agent to the verb 'know.' Therefore, if it be said that this very knowledge, which is the essence of Ātman, becomes the agent of knowing, then it is open to the following objection. Namely, then the Mâyāvādins have to admit that knowledge has the power of becoming an agent; and that, consequently, it has the power of experiencing himself. But the Mâyāvādins hold that in Mukti the Ātman is Nirviśeṣa, or without any qualifying attributes.)

(In fact, according to the Mâyāvādins, in the state of Mukti, there is no knower, nor an object of knowledge, but mere knowledge. 'But what is the objection to such a belief?'—they say. We reply: It is like this, that there is no subject matter of speech nor a speaker, yet there is a speech; or there is no eatable, nor an eater, and yet there is eating. There is no place to go, there is no goer, yet there is going. All these absurdities will have to be admitted, if it be said that in Mukti there is no knower, nor an object of knowledge, but that still there is knowledge. Thus this also shows that there is no difference between the doctrines of the Sānyavādins and of the Mâyāvādins.)

(Nor is there any difference between these two schools in their methods of Sādhana. The Sānyavādins say that the realization of the Sānya is the method of getting Mukti. The Mâyāvādins say the realization of Brahma-Advaita is the method of Mukti.)

(The objector may say, "There is a third alternative. The Mâyāvādins say that Brahma alone is the Tatva or the substance, but the Sānyavādins do not believe in any substance. They say it is Sānya or Void, there is no substance. Therefore, there is a difference in the realization of a substance like Brahman, and in the realization of a non-entity like Void or Sānyam. Thus the objects sought by these two schools are different. One seeks Brahman, which is a substance; the other seeks Sānyam, which is no substance." To this, we reply:—"The Sānyam of the Sānyavādin has no difference from the Brahman of the Mâyāvādin. Why so? Because as the author says:—)

निर्विशेषत्वांगिकारात् ।

The Mâyāvādins believe that Brahman has no attributes, and that, therefore, it is as good as a Sānyam or Void.

(The Sānyavādins also say that their Sānyam is also Nirviśeṣa. They say:—)

निर्विशेषं स्वयं मातं ॥

Admitting that there is no difference between Brahman and Sānyam,

because Brahman has no attributes, yet is it not possible that there may be difference between Brahman and Śūnyam in other respects? To this also, the author answers in the same words:—

निर्विशेषत्वांगीकारात्

There is no difference between the Śūnyavādin and the Mâyāvādin ; for the Śūnyavādins also admit that their Śūnya has no attributes, like the Brahman of the Mâyāvādins. For they say their Śūnyam is Nirviśeṣam. (Thus Śūnyam and Brahman might be different, if there had been any differentiating attributes. A pot is different from a cloth, because of their possessing different attributes. But Brahman and Śūnyam cannot be different from each other, because Brahman has also no attributes and the Śūnyam has also no attributes ; since both, having no attributes, there can be nothing to distinguish them. Therefore, both are identical.)

If you say there is difference in the attributes of Brahman and Śūnyam, then we ask, where is that difference? If you say Brahman has the attribute of creating, preserving and destroying the universe, and that Śūnyam has no such attributes, to this the author replies again in the same words:—

निर्विशेषत्वांगीकारात् ।

“There is no difference, because of the admission.” According to you, Mâyāvādin, Brahman does not create, etc., really. (It is only an imaginary creation. The Śuddha Brahman is not the cause of creation, for you say it is Ignorance, supervening on Brahman, which is the cause of the creation of the universe. In this respect also there is no difference between the Śūnyavāda and the Mâyāvāda. For the Śūnyavādins say that it is the supervening of Samvriti on Śūnyam that there is creation, as in the following line:—

विश्वकारं च संवृत्त्या यस्य तत् पदमक्षयम् ॥

Viśvākāramcha samvṛtyā yasya tatpadam akṣayam.

(In fact, there are no distinguishing marks between Śūnyam and Brahman.)

(If you say that Brahman of ours is Satyam, Jñānam, etc., to this we say, that these qualities of truth, knowledge, etc., do not exist in Brahman in the highest state. For Mâyāvādins hold that from a Pāramārthikā point of view, Brahman is absolutely attributeless. But—say the Mâyāvādins—we believe in Brahman being opposed to falsehood, in Vyāvahārikā world at least. For our doctors say:—

अनृतं जडविरोधिरूपं मत्तत्रयमलब्धननुःकृताविरुद्धम् ।

To this also, the author answers in the same words : Nirviśeṣatva aṅgikārāt.

The Mâyāvādins are really the same as the Sūnyavādins, for the latter also believe in these attributes of their Sūnyam. They say :—

जडासंवृति दुःखान्तपूर्वो दोषविरोधि यत् ॥

As Brahman is opposed to anṛitam (falsehood), jaḍam (inert matter), so Sūnyam is opposed also to jâḍyam; as Brahman is opposed to all faults ending in duḥkham, so Sūnyam also is opposed to all faults of Samvṛiti enumerated in the list ending with duḥkham. So here also, there is no difference in these two conceptions.

Nor is there any difference between Brahman and Sūnyam, in the possession by one of the attributes contradictory to the other. What are the contradictory attributes which you say distinguish them? Is it that Brahman is existence (bhâva) and Sūnyam is abhâva or non-existence? Or that Brahman is a substance (sattva) and Sūnyam is a non-entity (a-sattva)? Or that Brahman has goodness (guṇa) and Sūnya has faults (doṣa)? Or that Brahman is to be sought (upādeyam) and that Sūnyam is to be avoided (heyam)? Or anything else? This also is answered by the same Aphorism :—

निर्विशेषत्वांगीकारात् ।

There is no difference between Brahman and Sūnyam, because of the acceptance of attributes by both.

The attributes of Bhâva, sattva, guṇas, &c., said to exist in Brahman, are imaginary only (kâlpanika), and not pāramārthika. The Sūnyavādins also admit the possession of these attributes by Sūnyam. They say :—

भावार्थप्रतियोगित्वं भावत्वं वा न तत्त्वतः ।

नास्य सत्त्वमसत्त्वं वा न दोषो गुण एव वा ॥

हेयोपादेयरहितं तच्चङ्ग्यं पदमक्षयम् ॥

But—say the Mâyāvādins—Why do you say that Brahman has no guṇas. Our Brahman has guṇas. To this, our author answers by the same Aphorism :—

निर्विशेषत्वांगीकारात् ।

Because by your admitting that Brahman is nirviśeṣa or without any attributes.

Had Brahman possessed any qualities in the Pāramārthika state, then he could not be said to be nirviśeṣa.

But—says the Mâyāvādin—the very fact that there are two words, Brahman and Sūnyam, shows that they must denote two different objects,

We ask, what do you mean by the word Brahman? Do you take this word in its principal sense or in a secondary sense? If you take it in its principal sense, is it a derivative word, or a non-derivative word; or partly derivative and partly non-derivative? It cannot be the first. For Brahman means, literally, "fulness of attributes," as says the Śruti:—

अथ कस्मादुच्यते ब्रह्मोति, बृहन्तोऽहस्मिन् गुणः ॥

Why is it called Brahman, because the attributes are in their fullness in him.

And, according to your opinion, "attributes" cannot exist in Brahman. So the principal derivative meaning is not what you mean by Brahman. For, according to you, Brahman is Nirviśeṣa, it is unlimited by time, space and substantiality, it is only a greatness, a greatness without any attribute. The Sānyavādins also admit such a greatness, without any attributes, in their Sānyam, as has already been shown in the above quotation. Nor is the word Brahman used by you in its secondary sense, because it does not prove your position, and it proves something against your position. As the word 'pot' is applied to a substance having certain qualities, will you tell us what are the qualities possessed by your Brahman. But, according to you, Brahman has no quality. So Brahman is a mere word with you, and you cannot describe it. In fact, you cannot explain the word which you are using.

Thus, from all these reasons it can be shown that Brahman is not different from Sānyam. For Sānyavādins also say that Sānyam cannot be described by words, as you say that Brahman cannot be described by words. There is this saying of the Sānyavādins:—

अवाच्यसर्वशब्दैस्तद्व्ययतेचाखिलैः पदैरिति ।

Thus we have shown that there is no distinction in its essence between the Sānyam of the Mādhymikas and the Brahman of the Mâyāvādins. Therefore, in their highest conclusion, there is no difference between these two schools.

Having thus established the non-difference between the Mâyāvādins and the Sānyavādins, the Commentator concludes:—

Athaśānyavādinā eva tepi.

Therefore, it follows, that the Mâyāvādins are also the same as Sānyavādins.

Therefore, the pleasure and pain are not false and unreal, but they are real; and, therefore, as the Jīva has pleasure and pain in whatever state he may be, he cannot be said to be Samāna or unchangeable.

(The author next explains the words Mudā, Pramudā and Ānanda used in this Mantra :—)

The word "Ānanda" means the enjoyment of the bliss which is the real nature of the Self "Āman;" hence spiritual bliss. The word "Mudā" means the pleasure derived from the baser worldly objects, whilst "Pramudā" means the higher pleasure derived from the better class of worldly objects.

This is also in the same book.

MANTRA IV. 3. 11.

तदेते श्लोका भवन्ति ॥ स्वप्नेन शारीरमभिप्रहृत्यासुतः
सुप्तानभिचाकशीति ॥ शुक्रमादाय पुनरेति स्थानं हिरण्यमयः
पुरुष एकहस्तः ॥ ११ ॥

तत् Tat, to that effect. एते Ete, these. श्लोकाः Ślokāḥ, the verses; the mantras of the Vedas. भवन्ति Bhavanti, are. हिरण्यमयः Hiraṇmayah, of golden hue; or store-house of pleasures and beatitudes. हि=निहितः depository. र=इति pleasure. ए=आनन्द beatitudes मय=full. The eternally full store-house of all pleasures and beatitudes. एकः Ekah, the chief; the unique. हस्तः Hamsaḥ, the Wanderer, the Voyager (from हन् Han, to wander; with the affix ण (A) one who wanders). पुरुषः Puruṣaḥ, Puruṣa; the Paramātmān, स्वप्नेन Svapnena, with dream or with Mokṣa, or with heaven. शरीरं Śārīram, the Jīva The embodied one. अभिप्रहृत्य Abhiprahatya, having joined. असुतः Asuptaḥ, sleepless, dreamless; one who knows no sleep or dreams; one who has no heaven for the reward of His kārma, or one who gets no Mokṣa. The Paramātmān is beyond the limits of Samādhi, Sarga or Mokṣa. सुप्तः Suptaḥ, in the dreamy condition, or in heaven, or in Mokṣa. (Supply, शरीरम् Śārīraṁ, after it). अभिचाकशीति Abhichākastti, sees. शुक्रं Śukram, (Him) who has attachment through grief or ignorance; the Jīva. शुक्र=शोक grief, र=attached. Grief-bound. आदाय Ādāya, taking. पुनः Punah, again. स्थानं Sthānam, the place; the wakeful state; the earth or the created world. एति Eti, comes down.

11. On this (point, proving the difference between the Jīva and the Lord), there are the following (authoritative) verses (Mantras of the Veda.)

Having joined the Jīva with the dream condition (or with Susupti, or Svarga, or with Mokṣa, as the case may be), Himself remaining without sleep, He looks upon these Jīvas so sleeping. Again (after showing these conditions of dream, etc.), he takes up the Jīva (śukram "the grief-attached") and returns to (the original) place (from

which he had started, whether it was the waking state or the Bhu-loka or the Sansāra or Mukti). He is the Golden-hued Person, the Unique Wanderer.—262.

Note.—This Mantra proves that the Muktas or Released souls even return to the world. But now they are co-workers with God.

MADHVA'S COMMENTARY.

(In this Mantra occurs the word Śukra : it is thus explained by the Commentator :—)

The phrase Śukram Ādaya in this Mantra means "taking up the Jīva." The word Śukra means the Jīva. It comes from the root Suk, meaning grief, and ra, meaning attached to. He who is attached to grief, or loves the objects which lead to sorrow, is called Śukra or sorrow-attached. It is the name of the Jīva. This is also in the same book.

The word Hiraṇmaya, occurring in this Mantra, means He in whom is placed the fullness from eternity of all bliss. It is composed of four words, namely, *Hī*, meaning Hita or placed or containing ; and *ra* meaning pleasure (Rati) and *ma* meaning joy, Maya meaning full and eternal. He who in his essential nature has full and eternal joy and bliss within himself. Or, this word Hiraṇmaya may mean having the colour of gold. In both these meanings, it is a name of the Lord Vāsudeva, having a golden hue.

The word Ekahansa occurs in this Mantra. It means literally one Swan. The word Eka means One, and denotes here the Supreme, and the word 'hansa' means swan or Spirit. Hansa comes from the root *han*, to go. He who goes to or journeys through all the worlds, to this world and to the next world, is called Hansa. Eka-hansa, therefore, means the chief Rover, the sole traveller, the highest goer. This is also in the same book.

Note.—The Lord Vāyu has also the form of a swan. He is also a great traveller or hansa ; but the Lord Vāsudeva is the chief. Therefore, He is called the Ekahansa or the single swan or the chief traveller.

(An objector may say, the Lord shows to the Jīva all dream-objects, like elephants, etc., *within* the Jīva, because the materials out of which these objects are created are the Vāsanās or, latent impressions, existing in the mind of the Jīva. These dream-objects do not exist outside of the Jīva, as is said in the following words :—

मनोगतांस्तु संस्कारान् स्वेच्छया परमेश्वरः प्रदर्शयति जीवाय स स्वप्न इति गीयते इति

To this, the author answers :—)

The Lord sometimes takes a portion of the Jīva with Him and goes out ; just as He did in dream take away Arjuna to the Kailāsa mountain.

Note.—Only a portion of the Jīva is taken out of the body, by the Lord, in the dream condition ; otherwise, if the entire Jīva was to go out of the body, it would die. Moreover, the Jīva here does not mean the human Jīva, but the Deva Jīva. The human Jīva has no parts. The Deva Jīva can go out, in parts, from his body and leave a part of himself in the body, to maintain the bodily functions. What then becomes of the above words which say that dreams are generally created out of the Vāsanās or latent impressions of the Jīva ? To this, the author answers :—

As a general rule, the Lord shows the Jīvas all the dreams *inside* the Jīva, and they are created out of the Vāsanās of the Jīva. So there is nothing contradictory in the above verse, for it is in exceptional cases only that the Lord takes a Jīva partially out of his body, to another place, to show him the dream objects there.

MANTRA IV. 3. 12.

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ॥ स
ईयतेऽमृतो यत्र कामः हिरण्मयः पुरुष एकहस्तः ॥ १२ ॥

प्राणेन Prāṇena, with the help of the Prāṇa, *i.e.*, with a part of the Jīva ; or it may mean—with the help of the chief of the Prāṇas. The Jīva of a Deva has parts, contrary to that of a human Jīva. अवरं Avaram, the inferior, because it is the outcome of the karma. कुलायं Kulāyam, the body ; the nest. रक्षन् Rakṣan, preserving ; guarding. अमृतः Amṛtaḥ, the immortal. पुरुषः Puruṣaḥ, the Puruṣa ; the Parmātman. कुलायात् Kulāyāt, from the body. बहिः Bahiḥ, out-side. चरित्वा Charitvā, going. (Supply. तान् अभिचक्षादिति Tān Abhichakṣāḍiti, sees them, *i.e.*, the Jīvas ; or supply. सुकामादाय पुनः सुकामादायपुनः Sukramādāyapunaḥ Kulāya-rūpanasthānameti, taking the Jīva that has attachment through ignorance comes back again to that place which is the body). सः Saḥ, that. एकहस्तः Ekahastah, the immortal. हिरण्मयः Hiraṇmayah, of golden hue. एकः Ekaḥ, the chief. इवः Hamaṣah, wanderer. पुरुषः Puruṣaḥ, Puruṣa ; the Paramātman. यत्र Yatra, where. कामं Kāmaṁ, object of desire. ईयते Iyate, is known ; is inferred. Since the objects cannot be स्वतन्त्र (Svatantra) or independent, is inferred that there is some body else.

12. Guarding with a portion of the Jīva, the lower nest (the gross body), the Immortal having gone out of the body (with a portion of the Jīva, then brings it back again.) That Immortal Golden-hued Person, the Unique Voyager knows whenever there is an object of desire (and makes such object known to the Jīva).—263.

MADHYA'S COMMENTARY.

Therefore, there is nothing contradictory in the Mantra when it says that the Lord takes out the Jīva from its own nest, called in the

Mantra *bahih kulā*, while the body is called the lower nest. It is therefore "Vahikulāyāt" in the text, meaning outside the body, which is not inconsistent with the previous theory.

MANTRA IV. 3. 13.

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ॥
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३॥

देवः Devah, the God; the Paramātmān. स्वप्नान्ते Svapnānte, in the dream condition; in the place of dream. उच्चावचम् Uchchāvacham, the high and the low; the higher thought-forms as well as the lower. ईयमानः īyamānaḥ, having got; having assumed the forms of elephants or ants, etc., created according to the thoughts of the dreamer. बहूनि Bahūni, various. रूपाणि Rūpāṇi, forms; thought-forms. कुरुते Kurute, makes; assumes. उत Uta, and. स्त्रीभिः Strībhiḥ, women. सह Saha, with; in the company of. मोदमानः Modamānaḥ, taking pleasure. इव Iva, as if. उत Uta, and. भयानि Bhayāni, the causes of fear. पश्यन् Paśyan, seeing. अपि Api, also. जक्षत् Jakṣat, laughing. इव Iva, as if.

13. In that place of dream (Svarga, or Mukti, or dream), the God assumes various forms, by entering into higher and lower thought forms created through the desire of the Jīvas. There He Rejoices, as it were, with women, and laughs, as it were (at the Jīva), when it is frightened at terrible sights (seen in that state.)—264.

MAHEVA'S COMMENTARY.

(The author now explains the words Svapnāntan uchchāvacham īyamānan. These words distinctly allude to the Jīva, for they mean entering into a higher or a lower body. How can these words be explained as applying to the Lord? To this, the author answers:—)

The Supreme Person, the Lord of the world, entering into the higher and lower thought-forms created (from the latent impressions of) the Jīva, assumes various forms in that condition of dream. This is also in the same book.

He (the Lord) rejoices there, *as it were*, with women. The force of "as it were" is to indicate that the Lord is Himself the personification of all joy, and so His delighting in the company of women is merely allegorical.

MANTRA IV. 3. 14.

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति तन्नायतं
बोधयेदित्याहुः ॥ दुर्भिषज्यः हास्मै भवति यमेष न प्रतिपद्य-

तेऽथो खल्वाहुर्जागरितदेश एवास्थैष इति यानि ह्येव जाग्रत्पश्यति
तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति सोऽहं भगवते
सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

इत्य Asya, His; of the Âtman. आरामं Âramam, pleasure-ground; the play-objects, the things seen in the dreamy condition. पश्यन्ति Paśyanti, (they) see. तं Tam, Him; the Âtman. कश्चनः Kaśchanaḥ, any one. न Na, not. पश्यति Paśyati, sees. इति Iti. तं Tam, Him; the Âtman. अयत्तं Ayatam, one who has no energy; one who does not exert; to the unworthy: to the non-striving. न Na, not. बोधयेत् Bodhayet, should explain; should instruct. इति Iti, so. आहुः Âhuḥ, (they) say; the wise say. एव Eṣaḥ, He; the Âtman. यं Yam, whom. न Na, not. प्रतिपद्यते Pratipadyate, attains; reveals; becomes the object of knowledge. अस्मै Asmai, to him; his. दुर्भिक्ष्यं Durbhikṣyam, difficult to cure or give a remedy; injurious like a wrong medicine. भवति Bhavati, is; becomes. ह Ha, it is well-known. अथ Atho, moreover. खलु Khalu, indeed. एव Eṣaḥ, this; this condition of wakefulness, or of deep slumber which the Jīva experiences. अस्त Asya, His; of the Paramâtman. जागरितदेशः Jāgaritadeśaḥ, wakeful condition. एव Eva, only; a word for emphasis. आहुः Âhuḥ, (they) say; the wise say. इति Iti. हि Hi, because. जाग्रत् Jāgrat, while in the wakeful condition. यानि Yāni, whatever. पश्यति Paśyati, sees. तानि Tāni, those. सुप्ते Supte, in the condition of deep slumber, in samādhi. इति Iti. एव Eva, only. Supply पश्यति Paśyati, sees. अत्र Atra, here; in the condition of deep slumber or samādhi. अयं Ayam, this. पुरुषः Puruṣaḥ, the Paramâtman. स्वयंज्योतिः Svayamjyotiḥ, self-illumed, All-light Himself. Himself is the sole light of the Jīva and not suns, &c. भवति Bhavati, is. सः Saḥ, that; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रं Sahasram, a thousand; a thousand of bulls and elephants. ददाति Dadāmi, give; make a present of. अतः Ataḥ, this, ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣaya, for Mokṣa, pure and simple. ब्रूहि Brūhi, say. इति Iti.

14. They, at the time of death or dream, see only the play-objects created by this Lord; but no one, not emancipated, sees Him (the Creator of these), (why not then instruct all?). They say—"Let not the wise enlighten an indolent person. To whom this Lord is not an object to be attained. Such teaching acts like a good medicine wrongly administered." They also say—"This condition of sleep (of the Jīva) is, indeed, the same to the Lord as the condition of waking, for whatever the Lord sees in the waking condition (of the Jīva), He sees them also in the sleep (of the Jīva),

because this Person is Ever-awake. He becomes Himself the sole Light of the Jīva in this condition of (Mukti, &c).

(Hearing this, the King said):—"I give you, Sir, a thousand (bulls and elephants. Speak on, for the sake of my higher emancipation (vi-mokṣa).—265.

MADHYA'S COMMENTARY.

(The author now explains the words "people see his play-things, but not the maker of these play-things").

The Lord Keśava, though performing all these acts (such as creating chariots, etc.), at the time of the death of the Jīva, or at the time when the Jīva is dreaming, yet He is not seen by the ignorant Jīva. But He is seen by the Muktas, whether they are in waking condition or dreaming.

(Is it not then necessary that a person, ignorant of the Lord, should be taught by the wise the true nature of the Lord? True, every ignorant man should be taught the true nature of the Lord, but with this condition, that the man must exert to know the Lord; therefore, the author says:—)

The wise should not speak about the Lord Janārdana to those persons who are not striving (ayata) to know the Lord. Of that person, within the scope of whose knowledge the Lord Viṣṇu never enters, of such a dull and unstriving sinful person, there is no remedy to cure him of his ignorance. In fact, the teaching acts like a good medicine prescribed wrongly.

(Does the Lord ever sleep? To this, the author answers:—)

Even in time of dreaming, the Lord Viṣṇu is always awake, for His essential nature is ever-wake-fullness. Whatever He sees in the waking, those very objects He sees even in sleeping; because His form is eternal knowledge; for such is the Lord Puruṣottama.

(The Lord Viṣṇu always being the light of the Jīva, whether the Jīva be in the waking condition, or dreaming, what is the necessity of saying that the Lord is the light of the Jīva in the sleeping condition. To this, the author answers:—)

Though the Lord is *always* the light of the Jīva, even in waking condition, when there are other lights also, like the sun, moon, fire, etc., yet lest there be any doubt in the minds of the ignorant people, that the Lord is not the light of the Jīva in his waking condition, therefore, the Śruti says that the Lord is *always* the light of the Jīva, even in the waking condition.

Now, the Lord is independent, and He is the constant light to the

Jīva. Whilst the Upaniṣad says: "Atrāyam puruṣaḥ svayam jyotirbhavati." "Here (in deep Samādhi) this Paramātmā becomes all light." Why should the word *Atra*, "here," (in deep Samādhi, be used then? This limiting word "*Atra*" has been used, because there may arise a doubt whether the Lord alone is the Light or other things, such as Āditya &c., serve as light in this state; since the Jīva himself is not the light, being of a different nature from the Lord Viṣṇu. In order to remove this doubt, this word *Atra* has been used. Had it meant that in the condition of dreaming, the Jīva is even as wide awake as in the condition of waking, then the word *Asya* in the Mantra would have been meaningless. For, if the Jīva be as awake in dreaming as the Lord, then the Mantra would have run thus:—*Tadā eṣa svapnakālo jagarita-besa eva*. There was no necessity of using the word *Asya*. The force of *Asya* is to remove the Jīva from the scope of this Mantra and to confine it to the Lord.

(On hearing this, Janaka said, "Vimokṣāya brūhi." The question arises was not Yājñavalkya already teaching Janaka the path of Mukti. Why does Janaka say, 'Teach me for the sake of my Mukti.' To this, the author answers:—)

The teaching already given by Yājñavalkya was also meant to conduce to the Mokṣa of Janaka. What Janaka asks now is "Teach me after this that *especial* doctrine which will lead to *my* Mukti." For, such is the force of the particle *Vi* in *Vimokṣa*. On this, there is the following authority of the Brahmatarka:—

"By seeing the Lord in the form fitted to one's capacity, every one gets Mukti. But further knowledge, by the fact of its being more knowledge, conduces to the *increase* of happiness of that person who has already reached Mukti."

The word 'Supta' in this Mantra refers to the condition both of dreaming and of dreamless sleep, and not only to the condition of dreaming.

Note.—If the word *Supta* referred only to the dreaming condition, then it would not have applied to the dreamless sleep, and the result would be that the Lord would be excluded from the other condition. Therefore, it follows that whatever the Lord sees in the waking condition, He sees that also in the dream condition, as well as in the dreamless sleep condition. The reason for this is that if there, by the word *Supta*, only the condition of *Suṣupti* be taken, then in the condition of dream it would follow that the Lord was not awake. Therefore, *Supta* means the dreaming and the dreamless conditions both.

(An objector may say, —in the next Mantra it is said:—"That Paramātmā, indeed, in this blissful state (*samprasāda*), enjoying and seeing what is holy and what is sinful and wandering (to and fro) comes back at every time and in every Jīva (being), in order to cause the state of deep slumber

(of the Jīva). Untouched is He by whatever He sees there in that state; for untouched is this Puruṣa, or the Paramātmān.”)

(In this Mantra, the word Samprasāda is taken to mean the condition of Suṣupti only, and not the condition of Svapna also. You have explained the word Supta as meaning both Svapna and Suṣupti. Therefore, the word Samprasāda should also be taken to refer to this Supta condition, or the condition of dreaming and dreamless sleep both. To this, the author answers :—)

In the next Mantra, the word Samprasāda, though it has for its antecedent the word Supta to which it alludes, yet it must be taken to refer only to suṣupti, and not to svapna. This is on the authority of the Śābdanirṇaya:—“Where the reference is to both objects mentioned in a preceding text, there both the objects should be taken in the succeeding part also. But where it is not possible to take both objects referred to in the preceding part, there only one of these two is to be taken, and not both. The reference must be governed by the sense of the succeeding part.”

MANTRA IV. 3. 15.

स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं
च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति स्वप्नायैव स यत्त्र
किञ्चित्प्रशत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवमेवै-
तद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव
ब्रूहीति ॥ १५ ॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramātmān. वै Vai, indeed. एतस्मिन् Etasmin, this. संप्रसादे Samprasāde, the perfect (sam) restfulness (prasāda) in the state of mukti; in the blissful state of Samādhi or dreamless sleep. रत्वा Ratvā, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pāpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvā, seeing. एव Eva, only. चरित्वा Charitva, wandering. प्रतिन्यायं Pratināyam, at every time; according to the law of periodicity; or, it may mean following the principle that there should be a change. प्रतियोनिं Pratiyonim, in every being; in every birth. पुनः Punah, again. स्वप्नाय Svapnāya, in order to cause the dreamy state of the Jīva. एव Eva, only. आद्रवति Ādravati, comes or moves towards the dreamy condition. सः Saḥ, He; the Paramātmān. तत्र Tatra, there; in the state of deep slumber, in Samādhi. यत्किञ्चित् Yatkiñchit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अनन्वागतः Ananvāgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramātmān. असङ्गः Asaṅgaḥ, without any attachment; untouched. इति Iti. याज्ञवल्क्य Yājñavalkya. Oh Yājñavalkya. एतत् Etat, it; what thou sayest. एवम्

Evam, such. एव Eva, to be sure. सः Sah, that; what has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्र Sahasram, a thousand (of bulls and elephants). ददामि Dadāmi, give; make a present of. अतः Atah, this. ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣāya, for Mokṣa, pure and simple. ब्रूहि Bruhi, say. इति Iti.

15. "That Person, indeed, in this peaceful state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law (of periodicity), and (carries) to its proper body, every Jīva, in order to bring it to the state of dream even. Whatever (of evil) He sees there, He is untouched by it, for untouched is this Person."

"Indeed, so it is Yājñavalkya," said Janaka. "I give thee a thousand (bulls and elephants); now speak on for the sake of my higher Mokṣa".—266.

MADHYA'S COMMENTARY.

The word Svapnānta in this Mantra means the place of Svapna. The word Anta means the place. In the lexicon Śabdānirṇaya, it is said that the word Anta, Sthāna, Sthala, Vāsa, and Pradeśa are synonyms.

Note.—The word Svapnānta, therefore, does not mean the end of dream state. On the contrary, it means the condition of dream state. Similarly, Buddhānta does not mean the end of waking state, but the condition of waking state.

In the words Svapnānta and Buddhānta, as used in the Mantras 15 to 18, the word Svapna has been taken in a double sense; and it denotes the dream condition strictly called Svapna, and the dreamless sleep condition called Suṣupti.

MANTRA IV. 3. 16.

स वा एष एतस्मिन् स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च
पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति बुद्धान्तायैव स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्या-
ज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव
ब्रूहीति ॥ १६ ॥

सः Sah, that. एषः Eṣah, He; the Paramātmān. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्ने Svapne, in the state of dreams. रत्वा Ratvā, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pāpam, what is sinful. च Cha,

and. दृष्ट्वा Dṛiṣṭvā, seeing. एव Eva, only. चरित्वा Chāritvā, wandering. प्रतिन्यायं Pratinīyāyam, at every time; or, it may mean following the principle that there should be a change, according to the law of periodicity. प्रतियोगि Pratiyoni, in every being; in every birth, according to the womb or law of body. पुनः Punah, again. बुद्ध्यान्ताय Buddhāntāya, in order to cause the state of what is called Buddhi; in order to generate the state of waking-consciousness. एव Eva, only. आद्रवति Ādravati, comes back or moves towards (the dreamy condition). Flows back, swings back like a pendulum. सः Sah, He; the Paramātmān. तत्र Tatra, there; in the state of deep dream. यत्किञ्चित् Yatkīñchit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अन्वगतम् Annvāgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अहं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramātmān. अशङ्गः Aśaṅgaḥ, without any attachment; untouched, इति Iti. यज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. एतत् État, it; what thou speakest. एवम् Evam, such. एव Eva, to be sure. सः Sah, that; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadāmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, after. विमोक्षया Vimokṣāya, for Mokṣa, pure and simple. ब्रुहि Bruhi, say. इति Iti.

16. "That Person indeed, in this state (of dreams) enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries) to its proper body, every Jīva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil), He sees there in that state; for untouched is this Puruṣa." "Indeed, so it is, Yājñavalkya," said Janāka. "I give thee a thousand (bulls and elephants); now speak on for the sake of my higher Mokṣa.—267.

MANTRA IV, 3. 17.

स वा एष एतस्मिन्बुद्धान्ते तत्त्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतिन्यायं प्रतियोग्या द्रवति स्वप्नान्ता-
यैव ॥ १७ ॥

सः Sah, that. एषः Eṣaḥ, He; the Paramātmān. वै Vai, indeed. एतस्मिन् Étasmin, this. बुद्धान्ते Buddhānte, in the state of what is called buddhi or waking-consciousness. रत्नम् Ratvā, enjoying; taking delight. पुण्यं Punyam, what is holy. च Cha. पापं Pāpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvā, seeing. एव Eva, only, merely. चरित्वा Chāritvā, wandering. प्रतिन्यायं Pratinīyāyam, at every time; or, it may mean following the principle that there should be a change. प्रतियोगि Pratiyoni, in every being; in every birth. In accordance to its birth. पुनः Punah, again. स्वप्नान्ताय Svapnāntāya, into the condition of dream. एव Eva, only.

17. That Person, indeed, in this state of waking, enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries), in accordance to its birth, every Jīva, in order even to bring it to the condition of dream.—268.

* MADHYA'S COMMENTARY.

(The author now explains the three verses 15, 16 and 17 in a sense applicable to the Lord, and not to the Jīva. Ordinarily, these verses are taken to refer to the Jīva; and they are then translated as follows :—

15. Yājñavalkya said :—“That (Person) having enjoyed himself in that state of bliss (samprasāda, deep sleep), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it; for that person is not attached to anything.”

(Janaka Vaideha said :—“So it is, indeed, Yājñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.”

16. Yājñavalkya said :—“That (Person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it; for that person is not attached to anything.”

Janaka Vaideha said :—“So it is; indeed, Yājñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.”

17. Yājñavalkya said :—“That (Person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to the state of sleeping (dream).

(The author explains it, therefore, in a different sense :—)

“Seeing even the good and evil conditions of the Jīvas, in their states of dream (and deep sleep), and in waking state as well, but always untouched by their sorrows (though participating in their joys), the Lord moves about again and again.

Note.—The words ‘again and again’ explain the Mantras which describe the going of the Lord to the condition of deep sleep, then coming back to the condition of dream, then coming to the condition of waking, and again returning from waking consciousness to the dream state, and from dream to deep sleep state. Though there are three states through which the Lord vibrates, yet these three constitute but two banks, as said in mantra 18. Namely, the dream and deep sleep constitute one bank, and waking constitutes another. This, the author explains :—

The dream and the deep sleep constitute one bank, and the state of waking constitutes the other bank. Between these two banks moves about this one Janārdana, like a great fish in a river, now on the right bank and now on the left bank, but unattached to any.

MANTRA IV. 3. 18.

तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं चैवमे-
वायं पुरुष एतावुभावन्तावनुसंचरति स्वमान्तं च बुद्धान्तं च
॥ १८ ॥

तत् Tat, that. यथा Yathā, just like. महामत्स्यः Mahāmatsyaḥ, a large fish. पूर्वं Pūrvam, the one; the forward. च Cha. अपरं Aparam, the other; the backward. च cha, and. उभे Ubhe, both. कूले Kūle, banks (of a river). अनुसंचरति Anusañcharati, glides; plays. एव Evam, so; similarly. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramātmān. स्वमान्तं Svapnāntam, to the condition of dream. च Cha. बुद्धान्तं Buddhāntam, to the state of what is called Buddhi or waking-consciousness. च Cha, and. एते Etau, these. उभौ Ubhau, both. अन्तौ Antau, extremities. अनुसंचरति Anusañcharati, moves.

18. And, just as a large fish moves along the two banks (of a river), now, in the one, and now, in the other, so does this Puruṣa move along between these two extremities, the state of dream and the state of waking.—269.

MANTRA IV. 3. 19.

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः
संहृत्य पक्षौ सल्लयायैव ध्रियत एवमेवायं पुरुष एतस्मा अन्ताय
धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति
॥ १९ ॥

तत् Tat, that; the example. यथा Yathā, just as. श्येनः Śyenaḥ, a falcon. वा Vā. सुपर्णः Suparṇaḥ, an eagle. वा Vā, or. अस्मिन् Asmin, this. आकाशे Ākāśe, in the sky. विपरिपत्य Viparipatya, soaring. श्रान्तः Śrāntaḥ, being tired. पक्षौ Pakṣau, the wings. संहृत्य Samhatya, folding. सल्लयाय Sallayāya, towards the nest. एव Eva, only. ध्रियते Dhriyate, goes; floats down. एव Evam, similarly. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramātmān. एतस्मा Etasmai, this. अन्ताय Antāya, extremity; state, place. धावति Dhāvati, moves. यत्र Yatra, where. सुप्तः Suptaḥ, asleep. कंचन Kañchana, any. कामं Kāmam, object of desire. कामयते Kāmayate, wishes for. कंचन Kañchana, any. स्वप्नं Svapnam, dream. न Na, not. पश्यति Paśyati, dream.

19. And, just as a falcon, or an eagle, after flying about hither and thither, in the air, becomes tired, and, folding his wings, floats down even towards his nest, just so that Person (Jīva) (moving through waking and dream

states becomes tired) runs towards that state, where, having reached the Blissful (Supta), he does not desire any desires, nor does see any more dreams.—270.

MADHYA'S COMMENTARY.

(The author now explains Mantra 19 :—)

As a falcon, flying hither and thither in the sky, and becoming tired, goes back to his nest to get rest, so the Jiva, moving to and fro, through dream and waking consciousness, gets tired ; and in deep sleep, he enters into that Viṣṇu who is called Su or All-joy. The word Su denotes joy, or the Supreme Viṣṇu, and going (Āpti) to this Su or Viṣṇu is called Supti. He who has reached the All-bliss, is called Supta or the Bliss-attained.

Note.—The words Yatra Suptah nakanchana, etc., are now explained :—

Having obtained him who is Su or All-bliss, and thus having become Suptah or bliss-attained, this Jiva does not desire anything else, nor does he ever pass through erroneous knowledge, as he does in dream condition. When such is the condition of the Jiva, when he reaches the Lord unconsciously in deep sleep, how much more must be the joy of that Jiva who reaches Janārdana consciously in Mukti, where he has perfect knowledge of the Lord.

MANTRA IV. 3. 20.

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा
भिन्नस्तावताणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य
लोहितस्य पूर्णं अथ यत्रैनं प्रन्तीव जिनन्तीव हस्तीव विच्छा-
ययति गर्तमिव पतति यदेव जाग्रद्भयं पश्याति तदत्राविद्यया
मन्यतेऽथ यत्र देव इव राजेवाहमेवेदं सर्वोऽस्मीति मन्यते
सोऽस्य परमो लोकः ॥ २० ॥

अस्य Asya, His ; of the Puruṣa. ताः Tāh, those ; well-known. एताः Etāh, these. हिता Hitā, hitā. The Resting Place. The seat=nihitā, for the Lord is seated here. नाम Nāma, by name. नाड्यः Nāḍyah, the Nāḍies, (the vessels). वै Vai, indeed. यथा Yathā, just as. केशः Keśah, a hair. सहस्रधाः Sahasradhā, a thousand times. भिन्ना Bhinnā, divided. तावत् Tāvatā, so much ; such. अणिम्ना Animnā, very minute and small in size, in fineness. तिष्ठन्ति Tiṣṭhanti, remain ; are. शुक्लस्य Suklasya ; whiteness ; by the Lord in that form which is white. पूर्णः Pūrṇah, filled, occupied, pervaded (Supply—तावतांश्चैव सुषुम्ना च तत् सुतिं ब्रजत्ययं and there is a Nāḍi, called Suṣumnā, where this god of white colour remains asleep ; such is the interpretation given by Madhva in his khaṇḍārtha). नीलस्य Nilasya, of blueness ; by the Lord in that form which is blue. पिङ्गलस्य Pingalasya, of yellowness ; by the Lord in that form which is yellow. हरितस्य Haritasya, of greenness ; by the Lord in that form which is green. लोहितस्य Lohitasya, of redness ; by the Lord in that form which is red. अथ Atha, moreover. यत्र Yatra, where ; in the

Nâdis of the throat. *एनं* Enam, him; the dreaming self. *घ्नन्ति* Ghnanti, they kill; the thieves kill. *इव* Iva, as if. *जिनन्ति* Jinanti, they strike; they beat: they overcome. *इव* Iva, as if. *हस्ति* Hasti, an elephant; the Jīva sees himself in the form of an elephant. *इव* Iva, as if. *विचक्षयति* Vichchhāyati, puts him to flight; chases. The Jīva sees as if some one is putting him, the elephant, to flight. *गर्तं* Garttam, a pit; an old unused well &c. *पतति* Patati, falls into. *इव* Iva, as if. *यदा* Yadā, when; in which condition. *भयं* Bhayam, the objects of fear. *जाग्रत्* Jāgrat, like objects, seen when awake. *पश्यति* Paśyati, sees; perceives. *तत्* Tat, that object. *आत्रा* Atra, in this state. *अविद्याया* Avidyayā, owing to the knowledge got from seeing the Lord Viṣṇu. (*अविद्या* अः (Aḥ), the Paramātmān; and *विद्या* (Vidyā)—seeing). *मन्यते* Manyate, sees. *यत्र* Yatra, where; in Mokṣa or in deep slumber. *देवः* Devaḥ, a god. *इव* Iva, as if. *राजा* Rājā, a King. *इव* Iva, as if. *अहं* Aham, I. *एव* Eva, only. *इदं* Idam, this. *सर्वं* Sarvaḥ, whole; fullness (according to one's capacity.) *अस्मि* Asmi, am. *इति* Iti, thus. *मन्यते* Manyate, thinks. *सः* Saḥ, that; that state. *अस्य* Asya, his; of the Paramātmān. *परमः* Paramaḥ, best; highest. *लोकः* Lokah, place.

20. There are these vessels called, Hitâ (the resting places), in his (body). They are in minuteness as small as a hair divided into a thousand parts. They are pervaded by the Lord in His various forms of white, blue, yellow, green and red colour. (Among them in the vessel called Suṣumnâ, the Lord is in His white form, and brings on Suṣupti to the Jīva. In other vessels, He is in His other colours, and causes various dreams, such as) where the Jīva sees, as if (thieves) are killing him; as if. (somebody) is striking him; as if he is an elephant, and (some one else) is pursuing him, or as if one is falling into a pit; or when he sees the objects of fear, as if wide awake. But all these he (now in Suṣupti) knows as caused by the thought (vidyâ) of the Lord, called Alpha (अ). Where (in Suṣupti or Mokṣa) he thinks "I am like a deva, I am like a King, I am this fullness of all my capacities," that is, His (Lord's) highest resting place (is in the Suṣumnâ Nâdi of the Jīva).—271.

MADHYA'S COMMENTARY.

(The author now explains why the Nâdis are called Hitâ :—)

These Nâdis are called Hitâ, because the Lord Bhagawânâ lies hidden 'Nihita) in these vessels of the human body.

(The author now explains the words white, blue, etc.)

The Lord Hari, having various colours, and assuming various forms, exists in these Nâdis. Among these Nâdis there is one called the Suṣumanâ. When the Lord carries the Jîva to this Suṣumnâ Nâdi, the Jîva goes to deep sleep or Suṣupti. But in the other Hitâ Nâdis, which spread through or exist in the region of the throat, the Jîva goes to the condition of dream. In other words, when the Lord carries the Jîva to these Hitâ Nâdis which are in the throat, then the Jîva dreams dreams. And in that dream condition the Jîva gets sometimes frightened, as he gets frightened in waking condition, when he sees terrible dream objects.

(The author now explains the words "Tad atra avidyayâ manyate.")

(The word Avidyâ here does not mean 'ignorance,' and the sentence does not mean "he fancies through ignorance." The word Avidyâ is a compound of two words (आ + विद्या). The word A means Viṣṇu, and Vidyâ means knowledge. Therefore, the author says :—)

By the syllable A is denoted Viṣṇu, and by Vidyâ is meant the knowledge. The knowledge obtained through Viṣṇu is Avidyâ. Through this Avidyâ, or the knowledge produced by Viṣṇu, the Jîva dreams dream, as well as sees the waking objects. This is in the Mahâmimâṃsâ.

Note.—The seeing of dreams and of waking objects is caused by the knowledge of Viṣṇu. Because the Lord wills it or thinks so, therefore the Jîva dreams and sees the waking objects.

The word Jinanti in the Mantra means 'striking.' The word Vichchâyayati means 'driving away' or 'chasing away through fear,' as a person may drive away a mad elephant or other noxious animal.

(The words 'Aham eva idam sarvaḥ asmi, mean 'I am full' having regard to my capacity.'

Note.—The phrase does not mean "I am indeed this all," but it means "I am this fullness." Sarva means "fullness."

(The force of the word Eva in the above sentence is to denote—'I am this fullness' in the form of realization of my own bliss, untouched by enjoyments of sensuous material objects.'

(The word Idam, a neuter noun, qualifies a masculine noun, Sarva. How is this? To this, the author answers :—)

The word Idam is an adjective, qualifying the noun Sarvaḥ, meaning fullness. Such a use of Idam is to be seen in other places also, as in the Gita :—

अजानतामहिमानंतवेदम् ।

Here also the neuter noun, Idam, qualifies the masculine noun, Mahimānam; really it qualifies the neuter noun, Mahimattvam,

The Jīva, when realizing by direct knowledge his own fullness, then cries out, "I am all this fullness."

(The author next quotes the following authority of Śabdānirpaya, to show that the word *Idam* is sometimes used as an adjective qualifying a noun, and sometimes as an adverb qualifying a verb, and sometimes as an adverb qualifying an adjective :—)

The word *Idam* is sometimes an adverb qualifying an adjective, (*Bhāva Śeṣa*), sometimes it is an adverb qualifying a verb (*Kriyā Śeṣa*), sometimes it is an adjective qualifying a noun (*Padārtha Śeṣa*), as in the following three examples respectively :

(1) *Idam mahimattvam*, this greatness, (2) *Taṇḍulān Idam pachati*, (3) *Idam Nilam*.

(An objector says :—Why explain it in this way? Why not take these words *Aham eva idam sarva asmi*, in their plain sense—"I am all this." To this, the author answers :—)

(The illustrations of the King and the Deva show that this plain meaning is not meant by the Śruti, for neither a King, nor a Deva can ever become all this universe.

The two illustrations of a King and a Deva are given for two different purposes. A Mukta is full just as a king is full. The fullness of a King is the fullness of enjoyment of worldly objects. The fullness of a Mukta is like the fullness of a King, so far as enjoyment goes, but not of worldly objects. The enjoyment of a mukta consists in enjoyment of non-worldly objects or *Svarūpa-ānanda*. So it was necessary to give both examples. For the example of Deva shows that *Svarūpa-ānanda* is also meant.

(An objector says,—If this is so, why give then the example of a King. The example of a Deva would have been sufficient. To this, the author answers :—)

The illustration of a King is given, because he is physically and directly seen, while the existence of the devas is known through Scriptures only, as is said in the *Brahma-Tarka* :—

"The condition of becoming *sarva* or all, means the attainment of the fullness of all enjoyment (*sarva-bhāva*), and it does not mean becoming of the form of all objects (*sarva-rūpa*); in other words, the fullness according to one's capacity, and through this relative independence, one is said to have become all, as a King or the hosts of devas."

MANTRA IV. 3. 21.

तद्वा अस्यैतदतिच्छन्दा अपहृतपाप्माऽभयं रूपं तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरमेवमेवायं
पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरं तद्वा
अस्यैतदात्मकाममात्मकाममकामं रूपं शोकान्तरम् ॥ २१ ॥

अस्य Asya, his; of the Lord. तत् Tat, that; well-known. एतत् Etat, this.
रूपं Rûpam, form. The white form in the Sûşumnâ. अतिच्छन्दा Atichchhandâ,
beyond the chhandas; more than what the Vedas can say. अपहृतपाप्मा Apahatapâp-
mâ, sinless. अभयं Abhayam, fearless; having no cause of fear. वै Vai, indeed.
तत् Tat, that; the likeness of that. यथा Yathâ, just as. प्रियया Priyayâ, dear;
attractive. स्त्रिया Striyâ, by a wife. संपरिष्वक्तः Sampariṣvaktah, embraced. बाह्यं
Bâhyam, external. किंचन Kiñchana, anything. न Na, not. वेद Vada, knows;
becomes aware. आन्तरं Ântaram, internal; such as the feelings. न Na, not. एव
Evam, in that way. एव Eva, just; exactly. अयम् Ayam, this. पुरुषः Puruṣah, the
Jiva. प्राज्ञेन Prâjñëna, all-knowing, Omniscient. आत्मना Âtmanâ, by the Paramât-
man. संपरिष्वक्तः Sampariṣvaktah, embraced. Both in dreamless sleep in Samâdhi
as well as in Mukti. न Na, not. बाह्यं Bâhyam, external. किंचन Kiñchana, any-
thing. वेद Veda, knows. न Na, not. आन्तरं Ântaram, internal. अस्य Asya, his;
of the Jiva. तत् Tat, that; well-known. एतत् Etat, this. रूपं Rûpam, form. आत्मकं
Âptakâmam, that of one who has attained all the objects of desire; satisfied
of all the desires. आत्मकं Âtmakâmam, that of one whose sole object of desire
is Âtman. अकामं Akâmam, that of one who has no object of desire. शोकान्तरं
Sokântaram that of one who is beyond the reach of grief and, therefore feels
happy. This word consists of शोकान्तं (Sokântam), where there is the end of grief,
and रं (Ram), one feels happy,—from the root र, to, take delight, and with the affix
दा (da), one who.

21. Verily, that form of His is beyond the Chhandas, beyond all evil, and beyond all fears. Just as one in the embrace of a dear wife does not know anything external, nor anything internal, so this Puruṣa (the Jiva), embraced by the All-knowing Self, does not know anything external, nor anything internal. That (form) of His is the consummation of all desires, where the Self is the only desire, the Desireless Form beyond the reach of grief (and therefore) happy.—272.

MADHYA'S COMMENTARY.

(In this Mantra occurs the word 'Ati-Chhanadâ,' which literally means beyond Chhandas. Some explain the word Chhandas as meaning

'desire,' and so this word means "beyond all desires." But the Commentator explains it as follows :—)

The Lord Hari is called (Atichhandas), because He is beyond the range of the Chhanda or the Vedas. In other words, the Vedas cannot fully express the Lord.

(The author next explains the sentence "embraced by the Prājña Self" :—)

This Jiva, in the condition of deep sleep and in Mukti becomes embraced by the Lord Hari, who is the Prājña Self or the All-knowing Ātman.

Note.—This shows that it is not only in deep sleep that the Jiva is embraced by the Lord, but in Mukti also.

(The author now explains the sentence Apahatapāpmā, Abhayam Rupam, etc. :—)

That form of Viṣṇu which is eternal, fearless, free from all sins, in which all desires are fully satisfied, because he is Ātma-Kāma who has His own Self as the object of desires, because He is all-happiness, who is free from grief, because He is always pleased with His own Self, and delights in His own Self, that form of the Lord Viṣṇu is said also to be Sokaṅtaram (free from grief).

Note.—The Eternal Lord Himself is fearless and without sin (Apahatapāpmā). He is āpta-kāma, because He is full in Himself, because He is Himself all-bliss; therefore He is Ātma-kāma; and He is Sokaṅtara, because He knows no Soka or grief, and He gives delight to others.

MANTRA IV. 8. 22.

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा
अदेवा वेदा अवेदा अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा
चाण्डालोऽचाण्डालः पौलकसोऽपौलकसः श्रमणोऽश्रमणस्ताप-
सोऽतापसोनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा
सर्वाञ्छोकोऽन्हृदयस्य भवति ॥ २२ ॥

अत्र Atra, here; in Mokṣa. पिता Pitā, (formerly) a father. अपिता Apitā, no father. भवति Bhavati, becomes. The fatherly feeling that existed before Mokṣa disappears. माता Mātā, (formerly) the mother. अमाता Amātā, no mother. लोकाः Lokāḥ, (formerly) the worlds. अलोकाः Alokāḥ, no worlds. देवाः Devāḥ, (formerly) the gods. अदेवाः (Adevāḥ), no gods. वेदाः Vedāḥ, (formerly) the Vedas. अवेदाः Avedāḥ, no Vedas. अत्र Atra, here; in the state of Mokṣa. स्तेन Stena, (formerly) a thief; one, who was a thief before, attaining Mokṣa. अस्तेन Astena, no thief. भवति Bhavati, becomes. भ्रूणहा Bhrūṅghā, (formerly) the destroyer of the life of

a child in the womb. **अभ्रंशः** Abhr̥ṇśah, no destroyer of child in the womb. **चण्डालः** Chaṇḍālah, (formerly) a Chaṇḍāla; a base born. **अचण्डालः** Achaṇḍālah, no Chaṇḍāla; no base born. **पौलकसः** Paulkasaḥ, (formerly) a paulkasa. **अपौलकसः** apaulkasaḥ, no paulkasa. **श्रमणः** Śramaṇaḥ, (formerly) a Śramaṇa; a religious mendicant. **अश्रमणः** Aśramaṇaḥ, no Śramaṇa; no religious mendicant. **तापसः** Tāpaśaḥ, (formerly) an ascetic. **अतापसः** Atāpaśaḥ, no ascetic. **अनन्वागतः** Ananvāga-tam, untouched. **पुण्येन** Puṇyena, by anything which is holy. **अनन्वागतः** Ananvāga-tam, untouched. **पापेन** Pāpena, by anything which is unholy or sin. **तदा** Tadā, then; in Mukti or in Samādhi. **हृदयस्य** Hridayasya, of the Lord Viṣṇu; having attained the Lord. The word **हृदय** (Hridaya), consists of two words:—**हृत्** Hrit, the heart, and **अयन** ayana, one who goes or is present. Therefore, **हृदय** Hridaya, means one who is present in the heart, i. e. Lord Viṣṇu. **सर्वान्** Sarvān, all. **शोकान्** Śokān, griefs. **तीर्थं** Tīrṇaḥ, beyond. **भवति** Bhavati, becomes. **हि** Hi.

22. Here (in Mokṣa, or in Samādhi), he who was a father before becomes (as if) no father; a mother no mother; the worlds, no worlds; the gods, no gods; and the Vedas, no Vedas. Here, a thief becomes no thief; a murderer, no murderer; a Chandāla, no Chandāla; a Paulkasa, no Paulkasa; a mendicant, no mendicant; an ascetic, no ascetic. Untouched (is he) by what is holy, and untouched (is he) by what is unholy. Crossed are verily then all sorrows, (no sooner one enters into this Lord called) the Heart-dwelling.—273.

MADHYA'S COMMENTARY.

(The author now explains the words "then a father is not a father" etc. :—)

Being in the embrace of the Lord, the father in Mukti condition becomes as if he was not the father of the sons who are his heirs and whom he himself gave birth; because he does not feel grief on account of the grief of his sons. Similarly a mother is no mother in that condition. Similarly those people, who in ordinary conditions have the notion that they belong to a particular world, like that of Pitri Loka or Swarga Loka, do not entertain such notions in that condition and this is what is meant by the phrase "the worlds are not worlds." Similarly "the Devas are not Devas," because in that condition, they cease from performing the functions of their respective offices such as producing rain etc. Similarly "the Vedas are not Vedas," in that condition, in the sense that they lose their notion of being the Vedas. In other words, a person who

thinks himself a personification of all the Vedas, loses that notion. Similarly "a thief is not a thief," nor any other sinner a sinner in that condition, because the sinners when in the embrace of the Lord transcend the consequences of their sins. In other words, the sins cannot reach them and produce their effect on them. (In Mukti the person of course has left behind all sins because he has already suffered the consequences of his sins before entering into the condition of Mukti, and in deep sleep the sins are, for the time being left behind, and the Jīva in the embrace of the Lord does not suffer the results of his sins.) Similarly in that condition a Śramana is no longer a Śramana, because he has not to perform the obligatory duties of a Śramana for he has risen above the rules of a Yati. So also a Tāpasa is no longer a Tāpasa, for the rules of a Tāpasa do not apply to that condition. By the phrase "He is not followed by good," it is meant that the *undesirable* good deeds of a person do not follow him in Mukti. In this way a Mukta, by the mere approach to Viṣṇu, rises above all these worldly sorrows and sins, as well as above all wordly goods and duties.

Note.—This verse practically applies to the condition of Mukti, rather than to the condition of deep sleep. In fact the commentator clearly says "these sorts of things do not follow a Mukta when he enters V ṣṇu." It does not apply to the condition of susupti unless in a metaphorical sense.

MANTRA IV. 3. 23.

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टुर्दृष्टेर्विपरि-
लोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं
यत्पश्येत् ॥ २३ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramātmān. (This word is to be supplied from the context). तत् Tat, that; a second thing, other than himself, which is either an equal or superior. न Na, not, पश्यति Paśyati, sees. वै Vai, indeed.

[There is another Padachchheda possible of this sentence. Instead of reading it as यद् वै तत् न पश्यति, it is read as यद् द्वैतम् न पश्यति. Then it would mean:—] यद् Yad, because. द्वैतम् Dvaitam, second; separate from each other, and separate from the Lord. न Na, not. पश्यति Paśyati; he sees. 'He' refers to the Lord mentioned in the previous mantra as Hridaya or the Heart-dwelling. The whole sentence would then mean: "because the Lord does not see these as separate, (they are not different from the Lord)." पश्यन् Paśyan, seeing, because he sees everything that exists. वै Vai, truly. तत् Tat, that; the second thing. न Na, not. पश्यति Paśyati, sees. हि Hi, because. द्रष्टुः Draṣṭuḥ, of Him who sees. दृष्टेः Dṛiṣṭeḥ, of the sight. विपरिलोपः Viparilomah, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वम् Avināśitvāt, on account of (His) being eternal, or on account of (His) faultlessness. तु Tu, therefore. तत् Tat, that. द्वितीयम् Dvitiyam, second or

equal. ततः Tataḥ, than Him. अन्यत् Anyat, other than that. न Na, not. अस्ति Asti, exists. विभक्तम् Vibhaktam, hostile; antagonist. यत् Yat, whoever. परयेत् Paśyet, should see.

23. (There is no second or equal to Him) because verily He does not see any such (equal being, and whatever He does not see, does not exist): for to the All-seeing One (that does not exist which He does not see); because of the seer (the Lord) there can be no defect of seeing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may see it as other than and separate from Him.—274

Note.—This and the subsequent similar Mantras may also be explained thus. It was mentioned above that the Lord in His various forms of white, blue, etc., exists in various Hitā Nāḡis. This would suggest that the various forms of the Lord dwelling in these Nāḡis are different from one another; the Lord having the White form would be different from the Lord having the Red form, etc. Thus there would be difference between the various forms of the Lord. Similarly, Mantra 21 speaks of another form of the Lord which is āpta-kāma, &c., by the sentence "that form of His is the All-desire-obtained form, etc." By using the genitive case "asya" "of His", a difference is shown between the Lord and His Form. To remove these possible misunderstandings, this Mantra is revealed. 'The Pada-chheda then is यत् द्वैतम् न पश्यति, instead of यत् वै तद् न पश्यति ॥ It means: Because (the above-mentioned Brahman, called the Heart-dwelling) does not see these white, blue, etc., forms as second (dvaitam) or different from Himself, nor as different from each other among themselves, therefore these are not different from Him. For He, being paśyan or All-knowing, does not see those white, Blue, etc., forms as separate. (If so, is this insentient world and the sentient Jivas also not different from the Lord? To this, the Śruti says ततोऽन्यत् विभक्तम् यत् पश्येत Because the Lord sees the world as separate from Himself, therefore, it is separate from Him. (But how is it that the mere thinking of the Lord makes a thing separate or non-separate from Him? To this, the Śruti says), नहि द्रष्टुर् हृष्टेर् विपरिलोपा विद्यते there is never a conflict (Viparilopa) between the knowledge (drisṭi), of the Lord (draṣṭṛ, the Seer) and the thing known—there is always a perfect agreement between His knowledge and the thing known). Because (His knowledge) is indestructible (not liable to obscuration or obstruction), therefore (the world), is not equal to (or non-different from) Him, because He sees it as another and separate from Him.

According to the second rendering, the Mantra would stand thus:—

Because, verily, the Lord does not see (any of the Hitā-dwelling Forms as different from Him, they are not separate from Him). Verily, He being the Paśyam (the All-seeing), does not see them as different, (and so they are not so); because there is never any discordance in the sight of the Seer (the Lord), for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He sees it as another and distinct from Himself (so it is always different from Him).—274.

This reality of *bheda* (difference) being thus established, the position is further strengthened by Mantra 31.

MADHVA'S COMMENTARY.

(The author now explains the words "Yadvai tanna pasyati" etc. This Mantra is ordinarily translated as; "And when (it is said that) there (in the *Sushupti*) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else, different from him that he could see." The author shows that this explanation is not correct, because it is without authority, and so he gives his own explanation by quoting the authority of *Brahma Tarka*:—)

"Whatever thing the Lord *Viṣṇu* may not see, that thing does not exist; because he being the All-seeing, nothing can exist which does not come within the scope of His vision. (In other words, the very fact that the Lord does not see a thing, is proof that no such thing exists; and as the Lord does not see any one as His equal, so there is no one equal to the Lord.) The Lord being of the form of eternal knowledge, for that is His nature, 'so whatever is not known by the Lord cannot exist). Therefore, as the Lord does not know any one as His equal, so there is no equal to the Lord." This is in the same book. (*The Brahma-tarka*.)

Note.—There is no second to the Lord *Viṣṇu*, who may be His rival. Had there been a second who is His rival, the Lord *Viṣṇu* must have seen him; for He is All-seeing, himself being of the form of pure knowledge. A thing which he does not see cannot exist. No one there is such as sees the things that the Lord does not see. *Brahmā* and other Gods that see, see only through the favour of the Lord *Viṣṇu*. So they cannot see what the Lord himself does not see. Moreover, all the *Avatāras* are not looked upon by the Lord as His rivals but His own Self. He is knowledge eternal, and so He has no error in Him.)

In other words, whatever object is not seen by the Lord, that object verily does not exist at all; because whatever object exists, He certainly sees every one of such objects. Nor is there any second seer, because there is no other person existing, who can see a thing, which the Lord does not see, or who can see a thing in a way contrary to the vision of the Lord. There is no person, who can see the world in a separate way, in the sense, who can see it in a way contrary to the seeing by the Lord. All see the world partially, but only to the extent that the Lord sees it, and in the manner that he sees it. Of course, it does not include the case of those persons who suffer hallucination, for a person so diseased

sees a world or objects in a way contrary to the Lord. But a sane and healthy person always sees the world in conformity with the seeing of the Lord. Therefore no one sees anything which the Lord has not seen, or which is contrary to the vision of the Lord. And this is the meaning of the text of the Śruti like the following :—

Nānyo, to sti drastâ, "there is no other seer than Him."

(Bṛihad. Up.—III. 7. 23.)

"Whatever is seen by the Lord, that thing alone exists, and not any thing else. Because there does not exist any other seer who may see, (who has the power of seeing) anything, which is not seen by the Lord. Even high seers like Brahmâ and the rest, see objects through the grace of the Lord (they are not independent seers.) How can any one then see a thing not seen by the Lord, and how much more impossible it is to see a thing in a manner contrary to the vision of the Lord." This is also in the same book Brahmatarka.

(The author next explains this mantra in a non-dualistic sense by showing that the Advaita doctrine taught in this mantra refers to the various Avatâras of the Lord. These Avatâras are not separate from the Lord, but are the very Lord Himself just as the various forms of the Lord, red, white, blue etc., seen in the Hitâ Nâḍis are all one and the same form of the Lord, though appearing different. So the author gives another explanation of this mantra. This he does by explaining the sentence यद्वै तन् न पश्यति &c. yadvaitan na paśyati etc., by reading it in this way :—

This sentence is not to be treated as composed of five separate words यत् वै तद् न पश्यति "yat vai tad na paśyati," as has been explained above, but it is to be treated as if the words were yat dvaitam na paśyat (यत् द्वैतम् न पश्यति) and then it would mean "because whatever He does not see dvaita or duality." Breaking the sentence in this way, the author explains this mantra thus :—

Whatever person like the Avatâras, etc. (or whatever qualities) the Lord does not see as dvitiya or separate from Himself, that person or quality is verily not separate from Him or separate from each other. Because the knowledge of the Lord is eternal ; nor is there any (possibility of) error in His knowledge.

Since the Lord in fact does not see all these Avatâras of Him as separate from Him, therefore these Avatâras are not second to the Lord, but they are the very Lord Himself. And because the Lord does not see these Avatâras as His second, they are the very self of the Lord ; for

the vision of the Lord is not subject to any defect or error, for the knowledge of the Lord is eternal.)

"And whatever the Lord Viṣṇu sees as separate from Himself, that object is verily separate from Him." This is also in the same book. And because the Lord Viṣṇu even sees this whole universe as separate from Himself, therefore this universe has indeed a real and separate existence. This mantra, therefore, far from teaching that the world does not exist in reality, teaches on the contrary that the world is real, because the Lord sees it as separate from Himself. This is the proper explanation of this mantra. Otherwise the words, "anyad vibhaktam" would be redundants in this mantra.

Note :—If this mantra taught non-duality, then the words "na tutad dvitīyam asti" "because there is no second" would have been enough to prove non-duality. What was the necessity of repeating the same idea by saying "tato anyad vibhaktam yat paśyet" "that he may see another as separate." So these words could be spared.

Nor is this world a mere notion in the mind of a Jīva produced by error. For there is no proof in the scriptures, showing that the world is a false conception, or a wrong notion. In fact, the text of the Gītā already quoted once before rebukes those persons as Asuras who think that the world is false and not based on reality and that there is no Lord governing it. See the Gītā XVI. 8 :—**अस्त्यमप्रतिष्ठं ते जगदादुरनीध्वरम्** There are several other texts like these proving that the world is real.

MANTRA IV. 8, 24.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि प्रातुर्घ्रातेर्वि-
परिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं
यज्जिघ्रेत् ॥ २४ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramātmān. This word is to be supplied from the context. तत् Tat, that ; a second thing, other than himself, which is either an equal or superior. न Na, not. जिघ्रति Jighrati, smells. वै Vai, indeed. जिघ्रन् Jighran, smelling ; because He smells everything that exists. वै Vai, truly. तत् Tat, that ; the second thing. न Na, not. जिघ्रति Jighrati, smells. हि Hi, because. घ्रातुः Ghrātuh, of Him who smells. घ्रातेः Ghrāteḥ, of the perception of smell. विपरिलोपः Viparilopah, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वान् Avināśitvāt, on account of His being Eternal. तु Tu, therefore. तत् Tat, that. द्वितीये Dvītyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile ; antagonist. यत् Yat, who. जिघ्रेत् Jighret, could smell.

24. (There is no second or equal to Him), because verily He smells no such (equal being, and whatever he does not

smell, does not exist), for to the All-smelling One, whatever he does not smell cannot exist ; because of the Smeller (the Lord), there can be no defect of smelling, since He is faultless. Therefore, there is no one equal or second to Him, so that He may smell it as other than and separate from Him.—275.

24. Because the Lord does not smell (any of these forms as different from Him, they are not separate from Him). Verily, He being the Jighram (the All-smelling), does not smell them as different, (and so they are not so), because there is never any discordance in the smelling of the Smeller, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He smells it as another and distinct from Himself (as it is always different from Him).—275.

MANTRA IV. 3. 25.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते नाहि रसयितु रसयते-
विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्वि-
भक्तं यद्रसयेत् ॥ २५ ॥

यद् Yat, because. (ब्रह्म Brahma, the Paramâtman ; this word is to be supplied from the context). तत् Tat, that ; a second thing, one other than the Paramâtman. न Na, not. रसयते Rasayate, tastes. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. तन्न Tann, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. रसयेत् Rasayet, may taste. वै Vai, because. रसयन् Rasayan, one who tastes all. तत् Tat, that second. न Na, not. रसयते Rasayate, tastes. Here supply तन्नास्ति Tatnâsti, that thing does not exist. हि Hi, because. रसयितुः Rasayituh, of Him who tastes. रसयतेः Rasayateh, of the perception of taste. विपरिलोपः Viparilopah, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वान् Avinâśitvât, on account of His being Eternal.

25. (There is no second or equal to Him), because, verily, He tastes no such (equal to Him, and whatever He does not taste, does not exist), for to the All-tasting One, that does not exist which He does not taste ; because of the Taster (the Lord), there can be no defect of tasting, since He is faultless. Therefore, there is no one equal or second to Him, so that He may taste it as other than and separate from Him.—276.

25. Because the Lord does not taste (any of these forms as different from Him), they are not separate from Him). Verily, he being the Rasayan (the All-taster), does not taste them as different (and so they are not so), because there is never any discordance in the tasting of the Taster, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He tastes it as another and distinct from Himself (as it is always different from Him).—276.

MANTRA IV. 3. 26.

यद्वै तन्न वदति वदन्यै तन्न वदति न हि वक्तुर्वक्त्रेर्विपरि-
लोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं
यद्वदेत् ॥ २६ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman; this word is to be supplied from the context. तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. वदति Vadati, speaks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, then Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. वदेत् Vadet, may speak. वै Vai, because. वदन् Vadan, one who speaks all. तत् Tat, that second. न Na, not. वदति Vadati, speaks. Here supply तत्तन्नि Tatnâsti, that thing does not exist. हि Hi, because. वक्तुः Vaktuḥ, of Him who speaks. वक्त्रेः Vakteḥ, of speech. विपरिलोपः Viparilopah, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वान् Avinâśitvât, on account of His being Eternal.

26. (There is no second or equal to Him), because, verily, He speaks of no such (equal being, and whatever He does not speak of, does not exist), for to the All-speaking One, whatever He does not speak of, cannot exist; because of the Speaker (the Lord) there can be no defect of speaking, since He is faultless. Therefore, there is no one equal or second to Him, so that He may speak of it as other than and separate from Him.—277.

26. Because the Lord does not speak (any of these forms is different from Him, they are not separate from Him). Verily, he being the Vadan (All-speaking), does not speak them as different (and so they are not so), because there is never any discordance in the speaking of the Speaker for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He speaks it as another and distinct from Himself (as it is always different from Him).—277.

MANTRA IV. 3. 27.

यद्वै तन्न शृणोति शृण्वन्नै तन्न शृणोति न हि श्रोतुः
श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽ-
न्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman; this word is to be supplied from the context). तत् Tat, that; a second thing; one other than the Paramântma. न Na, not. शृणोति Śṛiṇoti, hears. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. शृणुयात् Śṛiṇuyât, may speak. वैVai, because. शृण्वन् Śṛiṇvan, one who hears all. तत् Tat, that second. न Na, not. शृणोति Śṛiṇoti, hears. Here supply तत् नास्ति Tatnâsti, that thing does not exist. हि Hi, because. श्रोतुः Śrotuḥ, of the hearer; of Him who hears. श्रुतेः Śruteḥ, of the perception of hearing. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

27. (There is no second or equal to Him), because verily, He hears no such (equal being, and whatever He does not hear does not exist), for to the All-hearing One, whatever He does not hear, cannot exist; because of the Hearer (the Lord) there can be no defect of hearing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may hear it as other than and separate from Him.—278.

27. Because the Lord does not Hear (any of these forms as different from Him, they are not separated from Him). Verily, He being the Śrinvan (the All-hearing), does not hear them as different (and so they are not so), because there is never any discordance in the hearing of the Hearer, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because he hears it as another and distinct from Himself (so it is always different from Him).—258.

MANTRA IV. 3. 28.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्वि-
परिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं
यन्मन्वीत ॥ २८ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplied

from the context). तत् Tat, that ; a second thing, one other than the Paramātman. न Na, not. चतुते Manute, thinks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvītiyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. मन्वात Manvāta, may think. वै Vai, because. मन्वानः Manvānaḥ, one who thinks all. तत् Tat, that second. न Na, not. चतुते Manute, thinks. (Here supply तत् नास्ति Tatnāsti, that thing does not exist). हि Hi, because. मनुः Mantuḥ, of the thinker. मते Mateḥ, of the thought. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avināśitvāt, on account of His being Eternal.

28. (There is no second or equal to Him), because, verily, He thinks of no such (equal being, and whatever He does not think of, does not exist), for to the All-thinking One, whatever He does not think of, cannot exist, because of the Thinker (the Lord) there can be no defect of thinking, because He is faultless. Therefore, there is no one equal or second to Him, so that He may think of it as other than and separate from Him.—279.

28. Because the Lord does not Think (any of these forms as different from Him, they are not separate from Him). Verily, He being the Manvana (the All-thinking), does not Think them as different (and so they are not so), because there is never any discordance. Therefore, these are not second to Him (but the same as He).

(But as regards the world), because He thinks it as another and distinct from Himself (so it is always different from Him).—279.

MANTRA IV. 3. 29.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति नाहि स्पृष्टुः स्पृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्य-
द्विभक्तं यत्स्पृशेत् ॥ २६ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramātman. This word is to be supplied from the context). तत् Tat, that ; a second thing ; one other than the Paramātman. न Na, not. स्पृशति Sprīṣati, touches. वै Vai, indeed. तु Tu, Therefore. तत् Tat, that. द्वितीयं Dvītiyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. स्पृशेत् Sprīṣeṭ, may speak. वै Vai, because. स्पृशन् Sprīṣan, one who touches all. तत् Tat, that second. न Na, not. स्पृशति Sprīṣati, speaks. Here supply तत् नास्ति, that thing does not exist. हि Hi, because. स्पृष्टुः Sprīṣṭuḥ, of Him who touches. स्पृष्टेः Sprīṣṭeḥ, of the perception of touching. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avināśitvāt, on account of His being Eternal.

29. (There is no second or equal to Him), because, verily, He touches no such (equal being, and whatever he does not touch, does not exist), for to the All-touching One whatever He does not touch, cannot exist, because of the Toucher (the Lord) there can be no defect of touching, since He is faultless. Therefore there is no one equal or second to Him, so that He may touch it as other than and separate from Him.
—280

29. Because the Lord does not Touch (any of these forms as different from Him, they are not separate from Him). Verily, He being the Sprisan (the All-touching), does not touch them as different (and so they are not so), because there is never any discordance in the touching of the toucher, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world,, because He touches it as another and distinct from Himself (so it is always different from Him.)—280.

MANTRA IV. 3. 30.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि
विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

यत् Yat, because. (यस्य Brahma, the Paramâtman. This word is to be supplied from the context.) तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. विजानाति Vijânâti, knows. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tatah, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. विजानीयात् Vijânyât, may know. वै Vai, because. विजानन् Vijânan, one who knows all. तत् Tat, that second. न Na, not. विजानाति Vijânâti, knows. Here supply तत् तस्मिन् Tât nâsti, that thing does not exist. हि Hi, because. विज्ञातुः Vijñâtuh, of Him who knows; of the knower. विज्ञातेः Vijñâteḥ, of knowing. विपरिलोपः Viparilopah, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वान् Avinâśitvât, on account of His being Eternal.

30. (There is no second or equal to Him), because, verily, He knows no such (equal being, and whatever He does not know, does not exist), for to the All-knowing One, whatever He does not know, cannot exist, because of the Knower (the Lord) there can be no defect of knowing, since He is

fault-less. Therefore, there is no one equal or second to Him, so that He may know it as other than and separate from Him.—281.

30. Because the Lord does not know (any of these forms as different from Him, they are not separate from Him). Verily, He being the Vijānan (the All-knowing), does not know them as different (and so they are not so), because there is never any discordance in the knowing of the knower, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world), because He knows it as another and distinct from Himself (so it is always different from Him).—231.

MANTRA. IV. 3. 31.

यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योन्यजिघ्रेदन्यो-
ऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वीतान्योऽ-
न्यत्स्पर्शेदन्योऽन्यद्विजानीयात् ॥ ३१ ॥

यत्र, Yatra, where, in denying the existence of another. वै Vai, indeed, verily. अन्यत् Anyat, independent; any other independent than the Lord. इव Iva, slightest. स्यात् Syāt, may be. तत्र Tatra, then. अन्यः Anyah, another; a person other than the Lord. अन्यत् Anyat, another; an object other than that not seen by the Lord. पश्येत् Paśyet, may see. अन्यः Anyah, another. अन्यत् Anyat, other thing. जिघ्रेत् Jighret, may smell. अन्यः Anyah, another. अन्यत् Anyat, other thing. रसयेत् Rasayet, may taste. अन्यः Anyah, another. अन्यत् Anyat, other thing. वदेत् Vadet, may speak. अन्यः Anyah, another. अन्यत् Anyat, other thing. शृणुयात् Śṛṇuyāt, may hear. अन्यः Anyah, another. अन्यत् Anyat, other thing. मन्वीत Manvīta, may think or feel. अन्यः Anyah, another. अन्यत् Anyat, other thing. स्पर्शेत् Spriśet, may touch. अन्यः Anyah, another. अन्यत् Anyat, other thing. विजानीयात् Vijānyāt, may know.

31. When, indeed, there may exist the slightest independence, as it were, then may another see another thing, another may smell another thing, another may taste another thing, another may speak about another thing, another may hear another thing, another may think another thing, another may touch another thing, and another may know another thing.—282.

MADHVA'S COMMENTARY.

(This mantra 31 has been explained by others thus :—"When in waking and dreaming there is, as it were, another than the Ātman, through

the influence of avidyā, then alone can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one feel the other, then can one touch the other, then can one know the other." In other words, this idea of duality is the result of avidyā. In Suṣupti avidyā ceases its operations and so the false notion that another exists vanishes. The separations being due to avidyā, when avidyā stops, the separation becomes non-existent: and then it is said "with what will he see whom." Therefore, the preceding text also should be explained in this advaita sense, namely that in Suṣupti, there is an absence of the world and so the world is unreal. The commentator combats this view :—

By saying that there is no other seer, (in mantra 32, it is not meant that the world is false, and the Ātman only exists, but that) it means that the power of *seeing everything* belongs to the Lord only, and to nobody else. And so to emphasise this, the Śruti concludes by saying यव-वा अन्यदिव स्यात् &c.

(But cannot this mantra have the meaning given by the advaitins? To this the author says :—)

Otherwise (if the advaita explanation be taken) the (the second "anya" in) phrases अन्योऽन्यत् पश्येत् &c. would be redundant. (The sentences अन्यः पश्येत् &c. would be enough).

(The other side may say, this second "anya" is necessary in order to remove the doubt that the objects of sight, smell &c. are non-separate from the agent seeing, smelling &c. That is to say that if the second "anyat" was not employed in the Śruti, then it would mean that the object perceived was identical with the agent perceiving, but this is not the real meaning of the Śruti. It teaches the absolute non-existence of the object perceived. So the second "anyat" is necessary. To this the commentator says :—)

न ह्येकस्यान्यत्वेऽन्यस्यानन्यत्वं भवति । (When in order to remove the doubt lest the object of sight &c. be taken as identical with the seer and so the second anyat is employed to qualify the agent seeing, then no such doubt can arise at all) for by asserting the separateness of one, it does not follow that the other is non-separate from it. (If the separateness of the agent seeing be asserted, it does not follow that the object seen is identical with the agent. So no such doubt can ever arise). Therefore (under advaita explanation) the second "anyat" in this mantra would still remain useless.

Or it may be thus explained. If the advaita explanation be accepted, then both "anyat" in this mantra become useless. The mantra would convey its full advaita sense if it stood thus:—यत्र वाग्यदिव स्यात् तत्र पश्येत्, जिघ्रेत्, रसयेत् &c. "where there is another as it were, there he can see, smell, taste &c." This would be sufficient, and both the words अन्योऽन्यत् so often repeated are useless.

(The other side may say the first "anya" is necessary in order to remove the doubt that the mantra taught the identity between the agent seeing and the object seen. To this the commentator answers:—)

न ह्येकस्यान्यत्वेऽन्यस्यानन्यत्वं भवति ।

By asserting the separateness of the one (i.e. of the object) there does not follow the non-separateness of the other (the knower or the perceiver).

(If it be said that the first *anya* is necessary in order to emphasize the meaning, then the second "anyat" becomes unnecessary, and so the author says:—)

Even then the second word "anyat" would still remain useless. (For the separateness of the object was established by the first '*anya*' in the sentence "अन्यदिव".)

(An objector says, if the mantra stood only thus यत्र वाग्यदिव स्यात् तत्रान्यः पश्येत् &c. as you propose, then it would mean that where there is not the separateness caused by avidyā, there the *Anyā*, namely, the *Ātman*, does not see, smell &c. This would merely prohibit the fact of seer—hood &c. But this is not what is meant. The real meaning is that even in the state where there does not exist the separation caused by avidyā, and even where there is the absence of any other seer, the *Ātman* is still the seer. The second *anya* is necessary in order to show that in the state where there is absence of the separateness caused by avidyā, the mantra teaches that there is no object of sight there, except one's own self. In fact the mantra teaches that in that state the *Ātmā* sees its own self, so: the second "anya" is necessary. To this the Commentator answers:—)

In the opinion of the *Māyāvādin*, the *Ātman* has not the quality of preception etc. in that condition of pure *Ātmanhood*, for their doctrine is that the so-called perception by the *Ātman* is due to *Avidyā*, and even if the *Ātman* may somehow see itself as its own object of vision, yet according to *Māyāvādin*, *Ātman* can never taste itself or smell itself, etc., but the mantra says the *Ātman* tastes another, smells another, &c.

Therefore, whenever there may exist the slightest independence in any other being, there it is possible that another person, separate from

the Lord, may see something as different from what the Lord sees. But there is, as a matter of fact, no such trace of independence in any person. (The inanimate matter, of course, has no independence of its own. All its movements are absolutely governed by the will of the Lord. The animate beings possess some semblance of independence, but that so-called "free-will" is also not independent of the Lord, but governed by the Lord. Therefore, the Śruti says "another does not see another."

The word Iva in "Anyat Iva" means *slightly*, that is, even the slightest independence. Such a use of the word Iva is to be found in sentences like the following :—**राज्ञः पृथगिव भृत्यः** Rajñahprithag iva bhrityah, etc.

In the lexicon called the Śabda-nirṇaya it is said that the word Iva is employed to denote comparison as well as to denote smallness. **उपमाय तथात्यखेपीव शब्दः प्रयुज्यते ।**

(The word Anya has been explained by our author as meaning independent agent. For this, he now gives an authority :—

In the same book, it is said that the word Anya is employed by the wise in four senses (1) to denote difference in the essential form of one object from another (2) to denote independence (3) to denote opposition and (4) to denote difference. As an illustration of such a use of the word Anya and of Iva two further examples are also given.

अनन्याः सर्वपदैते योधाः कुन्तीसुतादपीति ॥

इरा रात्रैर्भुक्तमिव न सम्यक् स्वल्पभोजनादिति ॥

(The author having explained this mantra so far in his own words, now quotes an authority for his explanation :—)

In the Mahāmimāṃsā it is thus said :—

"There is not an atom of independence either in Prakṛiti or in Puruṣa, because they are always under the will and government of the Lord Viṣṇu. What can there exist which is not seen by the Lord, and who can see a thing not cognised by the Lord." It has been also said in the Mahāmimāṃsā :—"The Lord Hari, in whom there is no error, sees the Avatāras or incarnations (such as Rāma, Kṛiṣṇa &c.) as not different from His ownself; and He sees the other beings (Jīvas) and objects as different from His ownself. It is therefore, the beings and objects that have been spoken of last are quite different and separate from the Lord Himself. For, when one sees something as different from his ownself, it can be rightly said that the seer and the thing seen can never be one and the same. There are six kinds of taste. No one has ever tasted something of the seventh kind of taste, so the seventh kind of taste can

never be said to have its existence. The Lord has the enjoyment of all His senses in Himself. Had there been no external world in existence—how can we say that in Mokṣa, all creatures subsist on a fragment of His bliss. (Anyāni Bhūtāni Mātrā Upajivanti)?

[An objector may say that the extract given by you “anyāni bhūtāni &c.” does not refer to Mukta jivas, but to the jivas in Samsāra. To this the author answers:—]

This passage occurs in a chapter or context which treats of mokṣa, and so we say that the Muktas even subsist on a reflection of His bliss. Even the Lord Bâdarāyana has taken that passage as referring to the Muktas, in his sūtra स्वाप्ययसंपत्त्योरन्यतरापेक्षम् &c.

MANTRA IV. 3. 32.

सलिल एको द्रष्टाद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा संप-
देषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्या-
न्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

सलिले Salile, in waters; in the Prakṛiti. Or the word may be सलिलः Salilāḥ, playing—सह Saha, together with, and लील Līlā, play. एकः Ekah, only one; without a rival. द्वैतः Advaitaḥ, without a second. द्रष्टा Draṣṭā, the seer; the Lord Viṣṇu. भवति Bhavati, remains; is. सखाद् Samrāt, Sovereign. एषः Eṣaḥ, He; the Ātman. ब्रह्मलोकः Brahmaloḥaḥ, one having his knowledge fully developed. The Perfect Intelligence (ब्रह्म Brahma, full; लोकः Loḥaḥ, knowledge; of full knowledge). इति Iti, in such a way. ह Ha, formerly. याज्ञवल्क्यः Yājñavalkya, Yājñavalkya. एनं Enam, him; Janaka. अनुशशास Anuśāśāsa, instructed. अस्य Asya, his; of the Lord Viṣṇu. एषा Eṣā, this. गतिः Gatiḥ, movement; range. परमा Paramā, highest, best, because all pervading. अस्य Asya, His; of the Lord Viṣṇu. एषा Eṣā this. संपत् Sampat, wealth; perfection. परमा Paramā, highest, because inexhaustible. अस्य Asya, His; of the Lord Viṣṇu. एषः Eṣaḥ, this. लोकः Loḥaḥ, knowledge. परमः Paramaḥ, highest all comprehending. अस्य Asya, His; of the Lord Viṣṇu. एषः Eṣaḥ, this. आनन्दः Ānandaḥ, pleasure; happiness. परमः Paramaḥ, highest; because full and perfect. अन्यानि Anyāni, other. भूतानि Bhūtāni, beings; Barhma and other Mukta Puruṣas. एतस्य Etasya, His; of Viṣṇu. एव Eva, only. आनन्दस्य Ānandasya, of the bliss. मातृ Mātrām, a very small drop or portion (of the nature of reflected image). उपजीवन्ति Upajivanti, enjoy.

32. “That One Seer, sporting in the Waters (of space), exists without a second. He is the Perfect Intelligence, O Sovereign.” Thus did, formerly, Yājñavalkya, teach him

(Janaka). "This movement of His is the highest, (because the most far-reaching); these riches of His are the highest (because inexhaustible); this Intelligence of His is the highest, (because all comprehending); this bliss of His is the highest, because, verily, on a fragment of this bliss of His all other beings subsist.—283.

MADHVA'S COMMENTARY.

When in the Great Dissolution Prakṛiti pervades the whole world in the form of water, and no other sentient being exists but the Lord, it is then that the Great Viṣṇu, and Viṣṇu alone exists (and moves on the surface of the waters) and thus He is the one Seer in Water. He is **अद्वितीय** (Advītiya, or without a second or peer, for, there is none who can oppose Him as a rival. He is called **एकः** (Ekaḥ,—or One, because there is none who may be called equal to Him. He is called Brahmaloḥa (Brahma=Perfect, and loka=Knowledge) or All-Wise for, the knowledge of the Supreme Person is infinite. He is called paramā gatiḥ or supreme motion because He is present everywhere. The sway of Viṣṇu is all pervading. He is said to have **परमा संपत्** (Paramāsampat), for all (the six) **ऐश्वर्य** (Aīśvarya) are in full development in Him. He is said to be **परमे लोकः** (Paramalokaḥ)—on account of His knowledge (loka) about everything being the highest. The meaning of the word **लोक** (loka) is knowledge. Viṣṇu is said to be **परम आनन्द** (Parama ānanda) because He is **स्वतन्त्र** (Svatantra) or independent, and because He is full in all the qualities, it is therefore, His bliss is said to be the highest or infinite. All the Muktas, from Brahmā downwards, enjoy only a reflection of His bliss, more or less bright according to their grade. The universal rule is that the bliss which Brahmā and others enjoy, varies according to the grades of their Mukti and their capacity. The word **सलिले** in this mantra was taken in the genitive case and explained as "in the water (of Prakṛiti at the time of Pralaya)." But it may be in the nominative case also as **सलिलः** and then it would mean "with Līlā." The long ई of **लीला** is shortened as a Vedic anomaly.

MANTRA IV. 3. 33.

स यो मनुष्याणां राद्धः समृद्धो भवत्यन्येषामधिपतिः
सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दोऽथ
ये शर्तं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामान-

न्दोऽथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक
 आनन्दोऽथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामा-
 नन्दो ये कर्मणा देवत्वमभिसपद्यन्तेऽथ ये शतं कर्मदेवानामानन्दाः
 स एक आजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ
 ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो
 यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतं प्रजापतिलोक आनन्दाः
 स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथैष
 एव परम आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः
 सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह
 याज्ञवल्क्यो विभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य
 उदरौत्सीदिति ॥ ३३ ॥

सः Saḥ, He. यः Yah, who. मनुष्याणां Manuṣyānām, among the best of men ; among the chakravartins or world-emperors. राट्भ्यः Rāddhah, liberated ; Mukta and Perfected One. समृद्धः Samriddhah, one who has attained all that can be attained by human means ; fully liberated. अन्येषां Anyeṣām, of other people. अधिपतिः Adhipatiḥ, over-lord ; Master on account of giving religious instructions to them. मानुष्यकैः Mānuṣyakaiḥ, resulting from human deeds, such as giving away gifts, &c. सर्वैः Sarvaiḥ, all. भोगैः Bhogaiḥ, with enjoyments. संपन्नतमः Sampanna-tamah, rich ; wealthy. भवति Bhavati, is. सः Saḥ, he. मनुष्याणां Manuṣyānām, among men. परमः Paramah, highest. आनन्दः Ānandah, bliss. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. मनुष्याणां Manuṣyānām, of men ; human. आनन्दाः Ānandāḥ, pleasures ; bliss. सः Saḥ, that. एकः Ekah, one. जितलोकानां Jitalokānām, that have got Brahmajñāna (ब्रह्मज्ञान), such as suits their capacity ; Muktas. Loka means wisdom. Jita=mastered. Jita-loka, therefore, means one who has conquered or mastered wisdom, i. e., become a Mukta." Loka thus means Mukti. पितॄणां Pitṛiṇām, of the Pitṛis ; of the Fathers. आनन्दः Ānandah, bliss. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. जितलोकानां Jitalokānām, of those who have mastered wisdom. Loka-Brahmajñānam, i. e., Muktas. पितॄणां Pitṛiṇām, of the Pitṛis ; of the Fathers. आनन्दाः Ānandāḥ, pleasures, blessings. सः Saḥ, that. एकः Ekah, one. गन्धर्वलोके Gandharvaloke, in the Gandharva mukti ; of the Gandharvas in their Mukti. आनन्दः Ānandah, bliss. अथ Atha, again. ये Ye, those. शतं Śatām, hundred ; hundred-fold. गन्धर्वलोके Gandharvaloke, of the Gandharvas in their Mukti. आनन्दाः Ānandāḥ, pleasures ; bliss. सः Saḥ, that. एकः Ekah, one. कर्मदेवाणां Karmadevānām, of the god rituals. आनन्दः Ānandah, bliss ; pleasure. ये Ye, who.

कर्मा Karmaṇā, by deeds; by the merit of their deeds. देवत्व Devatvam, god-hood. अभिसंपद्यन्ते Abhisampadyante, gain; earn. अथ Atha, again. ये Ye, those. सतं Satam, hundred; hundred-fold. कर्मदेवानां Karmadevānām, of the god rituals. आनन्दः Ānandāḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. आत्मानन्देवानां Ājānadēvānām, of the best among the born; devaḥ such as Indra, &c. आनन्दः Ānandāḥ, bliss; pleasure. यः Yah, He; they. (This and the following words, though in the singular number should be taken in the plural sense). च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas; hence a Mukta. अवृजिनः Avrijinaḥ, free from misery and sin. अकामहताः Akāmahataḥ, free from desires; such as are not troubled by desires. अथ Atha, Again. ये Ye, those. सतं Satam, hundred; hundred-fold. आत्मानन्देवानां Ājānadēvānām, of the best among the born. आनन्दः Ānandāḥ, pleasures, bliss, सः Saḥ, that. एकः Ekaḥ, one. प्रजापतिलोके Prajāpatiloke, of the Prajāpatīs in their Brahmajñāna or Mukti. आनन्दः Ānandāḥ, pleasure; bliss. यः Yah, who; they. च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avrijinaḥ, free from misery. अकामहताः Akāmahataḥ, free from desires; such as are not troubled by desires. अथ Atha, again. ये Ye, those. सतं Satam, hundred; hundred-fold. प्रजापतिलोके Prajāpatiloke, of the Prajāpatīs in their Brahmajñāna or Mukti. आनन्दः Ānandāḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. ब्रह्मलोके Brahmaloke, in the knowledge of the Brahman; in Mukti. आनन्दः Ānandāḥ, pleasure; bliss. यः Yah, who; they. च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avrijinaḥ, free from misery. अकामहताः Akāmahataḥ, free from desires. अथ Atha, now. एषः Eṣaḥ, this. एव Eva, alone. परमः Paramaḥ, highest. आनन्दः Ānandāḥ, bliss. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, fully developed knowledge; Mukti. Perfect Wisdom. ईशाद् Śamrāt, Oh Sovereign. इति Iti, thus. इ Ha, formerly. यज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. सः Saḥ, that; thus instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रः Sahasram, a thousand (of bulls and elephants.) ददामि Dadāmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, higher than. विमोक्षाय Vimokṣāya, for Mokṣa proper. एव Eva, only. ब्रूहि Brūhi, say. इति Iti. अत्र Atra, here; on Janaka's making further request. च Cha, certainly. यज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. निभयान्चकार Bibhayānchakāra, got afraid, lest he should ask about the mystery of attaining his own Mukti. मेधावी Medhāvī, intelligent; sharp-witted. राजा Rājā, the king. सर्वेभ्यः Sarvebhyaḥ, all. तेभ्यः Tebhyaḥ, among them. Among Āśvala, &c. माम् Mām, me. उदरान्तिम् Udarantsit, has a fast hold on me, on account of my superiority.

33. He who amongst men (world-Emperors) is Perfect and completely liberated, and (by being teacher) of other men, has become their over-lord, who is most fully endowed with all human enjoyments, he amongst men has the highest beatitude.

Again, a hundred of these beatitudes of men is one beatitude of the Pitris, who have mastered the Wisdom (and become Muktas).

Again, a hundred of these beatitudes of the Pitris, who have mastered the Wisdom, is one beatitude of the Gandharvas in Mukti (loke).

Again, a hundred of these beatitudes of the Gandharvas in Mukti, is one beatitude of the Karma Devas, who attain Devahood through merit (and must consequently be Muktas).

Again, a hundred of these beatitudes of Karma-Devas, is one beatitude of the Born-Devas, who are Śrotriyas (Muktas), free from sorrow and untroubled by desires.

Again, a hundred of these beatitudes of Born-Devas is one beatitude of the Prajâpatīs (Paśûpatīs, Rudras, Seṣas) in Mukti, who are Śrotriyas, free from sorrow and untroubled by desire.

Again, a hundred of these beatitudes of Prajâpatīs in Mukti, is one beatitude of Brahmâs in Mukti, who are Śrotriyas, free from sorrow and untroubled by desire.

Now (since Brahmâs and the rest subsist on a fragment of his beatitude), this (Supreme Self) alone is the highest beatitude. This is the perfect Intelligence, O Monarch.—Thus spoke Yâjñavalkya.

Janaka said:—"I give you, Sir, a thousand (oxen and elephants). Speak for my further enlightenment."

Then, verily, Yâjñavalkya became afraid, thinking, "this King is intelligent, as he has confined (himself to) me out of all these (questioners, like Śākalya, &c.)"—284.

MADHVA'S COMMENTARY.

(Lest one should mistake that these grades of beatitudes refer to sansârī or bound jīvas, the author shows that they refer to various grades of muktas, and not to bound souls. Therefore, the author says:—)

"The bliss that the Mukta chakravartins (world-emperors) enjoy is one hundred times greater than that enjoyed by the ordinary Mukta

human beings. The bliss enjoyed by the Pitṛis is a hundred-fold greater than that of Mukta Chakravartins. A hundred times greater than that of the Mukta Pitṛis is the bliss of the Mukta Rīṣis, called the Karmadevas; a hundred times greater still is the bliss of the Muktadevas, and a hundred times greater is the bliss of Umâpati in His Mukti, for his bliss is greater than that of the Muktadevas; and a hundred times greater than the bliss of Umâpati is the bliss of a Mukta Brahmâ and Mukta Garuḍa. But the greatest of all is the bliss enjoyed by the Lord Viṣṇu Himself. He is called Perfect bliss. Even Brahmâ in His state of Mukti enjoys only a small drop of His bliss, in the shape of a reflection of the bliss of the Lord Viṣṇu. The Muktas enjoy the bliss of the Lord whilst the others enjoy the shadow of it." Thus it is in the same book. Though the word Viṣṇu is not expressly mentioned in this passage of beatitudes, yet there is allusion to Him in the mantra एतस्यैवानन्दस्यान्यानि भूतानि &c.) The words एव एव परम आनन्द do not refer to the immediately preceding word ब्रह्मलोकः, but to Viṣṇu.

That the whole of this passage refers to Muktas, and not to sansâri jīvas is clear also from the various words used in it. One of such words is राद्धः । It means Mukta.

Note.—राद्धः comes from the root राध "to be perfect," with the affix क्त with the force of agent. So राद्धः means संसिद्धः "A Perfect Person." Samsiddhi is mukti. For he being eternal and free from sorrow has reached perfection. Persons, other than Muktas, cannot be called Raddha in the primary sense of this word. They may be called Raddhas in a secondary sense only.

(An objector says. If the word राद्धरaddha means a Mukta, then the word समृद्धः in the text is useless. It means a "complete Mukta." There are no grades in Mukta-hood. To this the commentator answers :—

The word sam-riddha "a higher or complete Mukta" has been employed in order to indicate that among men, according to their capacity, and according to the greatness of their exertion, even in Mukti it is possible to acquire a higher status than that of other Muktas, though they are otherwise all equal.

Note.—"Greater exertion" means performing sacrifices like Râjasûya, &c., even after the attainment of Jñānam or Divine wisdom.

Note.—No doubt the removal of the veil of avidyâ is mukti and in this respect all Muktas are equal. But avidyâ alone is the veil that covers the real form of the self. But the Will of the Lord is also an element to be taken in consideration. So by jñānam, the avidyâ being removed, all obstacles cease to exist : and the bliss of self-manifestation shines out very largely, but not entirely. Therefore though in merit all muktas are equal yet those who after the attainment of this jñānam are energetic in performing actions, draw the special attention of the Lord, and through His grace obtain a fuller manifestation of self-realisation. But he who after attainment of Divine wisdom does not exert

himself further does not get this higher self-realisation. This is the reason why there is lesser or greater quantity of bliss in mukti. This of course applies to human beings only, and not to the Devas. There is no increase or decrease in the self-realisation of the devas, The increase or decrease belong only to human beings. Therefore the commentator explains the word Sam-riddha thus :—

It means one who has become Mukta by employing in their fullness all the means of accomplishment which one is capable of employing.

(An objector says “how does the phrase *अन्येषमाधिपतिः* apply to Muktas? For a Mukta Chakravartin the lordship over other men who are non-muktas is not at all befitting. Nor can you say that a Mukta Chakravartin continues his overlordship over those men whom he was ruling before he got Mukti, for there is no such rule. To this the author answers :—)

In his kingdom, by teaching divine wisdom to his subjects, the Chakravartin world-emperor continues to teach these subjects of his, for they also get Mukti along with the Chakravartin. Thus a Mukta Chakravartin remain, an adhipati or over-lord over those Muktas who were his disciples when he was a human emperor.

(An Objector says: How can the phrase ‘he is endowed with all human enjoyments, (*सर्वैर्मानुष्यकैर्भोगैः सम्पन्न तमः*) be an attribute of a Mukta? A Mukta transcend all human enjoyments, for all worldly enjoyments cease for Muktas. The author explains this :—)

The above phrase means that he is most richly endowed in Mukti with those enjoyments which are the fruits of the acts of good deeds like charity, &c., accomplished with knowledge and performed when he was a human being. For such good deeds are not exhausted as says the Śruti :—*न ह्यस्य कर्म क्षीयते* Bṛh. Up. I. 4. 15.)

(An objector says “but cannot this text apply to a samsāri human being who has all worldly objects of enjoyments like garlands, &c., and who is rich in servants, &c? To this the author says :—)

(Then the epithet *रौद्धः* rāddhaḥ would become useless; for it applies primarily to a Mukta only. (If it be said that rāddha may mean ‘healthy’) we reply that, that is a secondary meaning of the word. A secondary should not be taken where a primary meaning is possible.)

(Similarly the epithet Samriddha also applies to the Muktas only. In some places, however, Madhva has taken this passage to apply to non-Muktas also; especially the similar passage in the Taittiriya Upanishad: and the word Adhipati in this mantra. But in explaining this text here, he has taken it to apply to the Muktas. He gives another reason for it.)

The text *स मनुष्याणां परम आनन्दः* “this is the highest human bliss”

also (shows that Muktas are meant, for no other bliss can be highest) for the bliss of self realization (svarupa ananda) is the true bliss. The reference is here to this svarupananda. But this svarupananda never manifests in a non-Mukta. As says a text **भुज्यते स्वसुखं भुक्तौ राभा सेन्ये स्ततोपरे** "The bliss of self-realisation is enjoyed by the Muktas only, others enjoy a bliss which is a mere semblance of it."

Similarly the word **जितलोकः** used in this passage also indicates that the Mukta is meant. The word "loka" means divine wisdom, none but a Mukta can be said to have divine wisdom. In fact wherever the word "loka" is used it means Brahma Jñāna.

Thus the word "gandharva loka" means the Brahma-Jñāna of the gandharvas in the state of Mukti." For in the state of Mukti only, the Brahma-Jñāna arises permanently and perpetually. Moreover, this upaniṣad itself uses the word **लोक** in a previous passage as in **एष ब्रह्म लोकःसद्माट् ।** in the sense of Brahma-Jñāna.

Similarly the word **श्रोत्रिय** also indicates that the context is about Muktas. The Śrotriya primarily means one who has obtained the fruit of śruti, namely, Mukti. Secondly it means Vedic student. Therefore ājanadevas and others, where they are called śrotriyas, refer to Muktas, and their bliss is hundred times greater than that of the Muktas of the preceding class. The non-Mukta devas have the enjoyment of bliss occasionally, but not permanently, as it is liable to be obscured by passion, etc.

(An objector says : but how do you say that the words Śrotriya, &c., are adjectives qualifying the words ājāna-devas, &c. ? They are separated by the word **च** and such a construction is grammatically impossible. We do not say **वसिष्ठो ब्रह्मिष्ठोऽर्धवीर्यपतिश्च ॥** Therefore the verse must be construed as having *two* sentences in it, and it should be translated thus :—"A hundred blessings of the karma-devas make one blessing of the ājāna-devas, also of a Śrotriya, &c". In fact the word **च** should be translated as "also" To this the author replies :—).

The word **च** is employed in order to combine the epithets śrotriya, ariijinah, and akāmahata, in a Mukta. (In other words, a Mukta has *all* these three attributes and so the word **च** is not unnecessary).

(An objector says : you have made these words qualify ājāna-deva in the face of the absence of the proper case and number. For they ought to have been **श्रोत्रियाणाम् अवृत्तिनानाम् अकामहतानां च आजानदेवानाम्**. But admitting this forced construction of yours, the pronoun **यः**

in the above sentence becomes useless. To this the commentator answers :—)

These three attributes belong to the Muktas only, and so the epithet यः is used to make them apply to muktas.

(The words Śrotriya, &c., have been explained above as applying to Muktas : and it was said that the Muktas alone have these three attributes. For this the commentator quotes now an authority :—).

Therefore, the Śrotriya means Mukta, because he has obtained the true fruit of Śruti. Others, so-called Śrotriyas, are mere vedic students, and they should properly be called Śrotriyaka and not Śrotriya. Moreover, they are called Avrijina, which means "not suffering any sorrow". This also shows that a Mukta is only meant, for none but a Mukta is free from sorrow. They are further called Akāmahata, not obstructed in their desire. A person who does not obtain the object desired by him is one whose desire has been frustrated, and therefore, he is rightly called Kāma-hata or desire-frustrated. Similarly a person who desires an undesirable, or an improper or a sinful object is also called Kāmahata or over-powered by desire. In none of these two senses (whether frustrated in desire or desiring evil things) is a Mukta a person who is Kāma-hata. Therefore, the epithet Akāma-hata applies properly to the Mukta only.

(The word Ājānadeva has been explained by others as a deva from very birth. Our author, however, explains it in a different way :—)

Ājānadevas are Devas, like Indra, etc., because they are superior to born Devas. In fact the word Ā in Ājana means 'best', 'superior'. And the word Jāna means 'born'. Those Devas who are superior to the rest of the born Devas are called Ājānadevas, and such Devas are Indra, etc.

(The word Prajāpati-Loke means "Prajapati in getting Mukti through divine wisdom."

An objector says, 'why was the word Loke used here. The words Śrotriya, etc. denote Mukti. The word Loke also denotes Mukti. It is therefore, a repetition. To this the author answers :—)

Though by the very use of the word Prajāpati Loke, it was denoted that a Mukta Prajāpati was meant, yet by using the term Śrotriya, etc. it is desired to indicate that a Mukta Prajāpati has the additional special quality of being a perfect master of Śruti, free from sorrow and desires. These three attributes show the essential nature of the Devas called Prajāpatis as well as Devas called Brahmans.

(An objector may say, 'these three attributes Śrotriya, Avrijiṇa and Akāmahata may be metaphorically applied to the secondary Śrotriyas also. They are not the specific attributes of Mukta Prajāpatis, etc. To this the commentator answers) :—

The repetition of Śrotriya, etc., is in order to indicate that these attributes are not used in a metaphorical sense, but in their literal primary sense here. Moreover, they also indicate that these three attributes belong to all the Muktas as a rule, and that there is no Mukta who has not these three attributes of Śrotriya, etc. Hence repetition of these attributes in these mantras, shows an additional meaning and is not a tautology.

(The word Prajāpati has been taken by some as meaning Brahmā. But our author explains it in a different way :—)

The word Prajāpati means Paśupati or Śiva, because the word Prajā means the same thing as the word Paśu, and therefore Prajāpati here is equivalent to Paśupati.

After Prajāpati comes Brahma-Loke. Brahma-Loke means Brahmā in his Mukti. But after this comes the sentence Eṣa parama ānanda, Eṣa Brahma Lokah Samrāt. This second Brahma-Loka does not mean Brahmā in his Mukti, but it means the supreme Brahman himself. This interpretation is given, because this sentence is preceded by the word *Atha*, showing that a new topic has been commenced. And so the Brahma-Loka of this sentence beginning with *Atha* is separate from Brahma-Loka in the preceding sentence. Moreover, the word Eṣa Brahma-Loka also indicates that this Brahma-Loka is different from the immediately preceding Brahma-Loka. In other words this second Brahma-Loka refers to the Paramātmān, because of these two specific words *Atha* and Eṣa, which lead us to this conclusion. The word Eṣa would give us no meaning if it referred to Ānanda : for Ānanda already has the word Eṣa before it.

In fact the words "eṣa Brahma Loka" used here refers to those very words eṣa Brahma Loka" used in the opening passage सलिल एका द्रष्टाश्चेतम् भवति एव ब्रह्म लोकः । There the reference is clearly to Brahman the supreme even by advaitavādins. The same 'Brahma Loka' is meant in this concluding passage.

If this word Brahma Loka did not refer here to the supreme Brahman, then this Eṣa used for the second time in this sentence (Atha Eṣa Eva Parama Ānanda, Eṣa Brahma Lokah Samrāt) would be superfluous for the idea could have been expressed by the word Eṣa Eva Parama Ānanda, and there was no necessity of repeating the word Eṣa in the next

clause Eṣa Brahma Loka. For the very word Brahma Loka would have referred to this Eṣa used in the first clause repeated here again.

(An objector says "in the Taittiriya Upaniṣad there is also a list given of the Ānandas in their various grades. Thus the list there given shows the following gradation :—)

"Let there be a noble young man, who is well-read (in the Veda) very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss is one measure of the bliss of human Gandharvas (genii) and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii) and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long state, and likewise of great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Ājāna heaven (through the merit of their lawful works), and likewise of a great sage who is free from desires."

Now there is this conflict. In this Upaniṣad after the human Muktas come the Pitris. But in the other Upaniṣad there are two other classes of grades, namely human Gandharvas and divine Gandharvas. Therefore, the bliss of the Pitris ought to be ten thousand times more than the bliss of human Muktas. But this upaniṣad says that the bliss of the Pitris is hundred times the bliss of men. The commentator therefore says :—)

The word Śata, not only means hundred, but it sometimes means ten thousand also, as well as ten lacs. Therefore, when the Upaniṣad says that the bliss of Pitris is Śata-time the bliss of men, it means ten thousand times human bliss. Therefore, it follows that human Gandharvas are ten hundred times more blessed than Chakravartins and Deva Gandharvas are thousand times more blessed than human Muktas, while the Pitris are ten lacs of time more blessed than men. Therefore, taking the word Śata in the sense of ten lacs in that passage there is no discrepancy !

It is proper that the position of the Pitris should be higher than the ordinary good Gandharvas, while the Mukta Gandharvas should be higher than the Pitris. So there is no conflict in this passage and that of the Taittiriya upaniṣad.

Note.—In order to understand this, the following comparative list is given below :—

| Taittiriya-upaniṣad | Bṛihadaranyaka-upaniṣad. |
|------------------------------|------------------------------|
| Men | Men. |
| Human Gandharva and Śrotriya | ... |
| Divine Gandharvas | ... |
| Fathers (Chiraloka) | Fathers (Jitaloka) |
| ... | Gandharvas |
| Gods by birth | Gods by merit |
| Gods by merit | Gods by birth and (Śrotriya) |
| Gods | ... |
| Indra | " |

Brihaspati
Prajāpati
Brahman

...
Prajāpati
Brahman

The Pitris are certainly lower in scale than the highest Gandharvas like Tumburu, etc., who are generally classed among the superior Devas (Ājāna Devas).

(An objector says "in this upaniṣad Ājāna Devas are shown as superior to Karma-Devas, while in the Taittiriya Upaniṣad, they are shown as inferior to Karma Devas. How do you explain this discrepancy. To this the author answers :—)

In the Taittiriya Upaniṣad, the reading is Ājanājanām Devānām, while the reading here is Ājāna Devānām. This shows that there is a difference. The reference in the Taittiriya Upaniṣad is to the inferior Devas, who are descendants of Ājāna Devas. For "Ājanaja" means born of Ājāna. Therefore there is no conflict here also. But if the text of the Brihat Upaniṣad be taken as Ājanaja Devānām, then also there is no conflict for then Ājanaja would mean born of superior Devas (Ājāna), and hereby "superior Devas" would be meant Brahmā and the rest, and not Indra. So this also would be no discrepancy.

Note.—The reading, however, in our text is "Ājāna Devānā" and not "Ājanaja-Devānām." While in the Taittiriya the reading everywhere is Ājanājanām-Devānām.

An objector says you may reconcile these two texts in this way, if in the Taittiriya Upaniṣad the word Ājanaja meant the Devas born from Indra, etc., namely not famous Devas. But cannot Ājanaja in the Taittiriya Upaniṣad mean born of superior Devas, like Brahmā, for Ājāna means a superior Deva, and then Ājāna Devas would mean Indra, etc. The Indra, etc., are certainly higher than Devas by karma. But in the Taittiriya Upaniṣad higher than the Ājanaja Devas are Devas, and higher than the Devas are Indra and Brihaspati. How do you explain this conflict. To this the author answers :—

Indra and Brihaspati are not specifically mentioned in this Brihat Upaniṣad because they are included in the general term Ājāna Devas. In the Taittiriya Upaniṣad they are specifically mentioned, so this specific mention of the Taittiriya Upaniṣad should be accepted here also. In other words all Ājana Devas are greater than Karma Devas, but among Ājāna Devas, Indra is greater than the rest of Ājāna Devas, except Brihaspati; and Brihaspati is greater than Indra. For the general rule is, that a specific text is always stronger than the general text. For, as a general attribute is more comprehensive than a specific attribute, similarly on the other hand a specific mention always greater than a general mention.

The order therefore of these Muktas stands thus :—

1. Mukta Chakrvartins.
2. Human Gandharvas.
3. Deva-Gandharvas.
4. Pitras.
5. Devas along with Gandharvas.
6. Risis.
7. Devas.
8. Indra.
9. Brihaspati.
10. The Chief Indra called Purandara.
11. Rudra.
12. Brahmā.

This is the order of the Muktas, every one higher in order has hundred times the bliss of the one below it."

This is also in the same book (Brahma Turka).

Now, it may be said that Janaka requested Yājñavalkya to tell him of the highest Mukti, but Yājñavalkya did not do so. Janaka repeatedly asks him and Yājñavalkya each time tells of gradually higher and higher things. What is the use of doing so? In answer it may be said.

It is very difficult to get mastery over all the steps of Mukti; they are to be acquired with great care and caution; it is therefore, the different grades and stages of knowledge have been taught in order to smooth the way. When Janaka had been instructed in one stage, and when he had got mastery over that stage of knowledge, he then asks for the next higher stage, according to the boon given to him; and Yājñavalkya favoured him with it.

It has been said that Yājñavalkya got afraid. One may ask afraid of what? and why? A very little thinking will lead us to the conclusion that the following thoughts crossed the mind of Yājñavalkya.

"Janaka may gradually ask me of the rahasya (रहस्य) or the highest mystery of this knowledge, and he is not yet the right person to be intrusted with it. But I am bound by my promise and I shall have to tell him the mystery. But to instruct one on a subject which he does not cannot understand and so is not entitled to get that knowledge is against the principles of the Dharmaśāstras." Hence was his fear and he was afraid lest the intelligent king Janaka should ask him the mystery (रहस्य). Such is the explanation given in the Brahmāṇḍa Purāṇa.

The word *tebhya* in the sentence सर्वेभ्यो मा तेभ्य उदरोत्सीद has no

antecedent near about. To what does it allude? Some explain it by saying that *tebhyah* refers to positions and they translate it thus :—"lest the king should drive him from all his positions." Madhva gives another explanation. He says :—

The word *तेभ्यः* has for its antecedent the sages *Aśvala* and the rest who had been asking questions from *Yājñavalkya* as shown in the previous *Adhyaya*.

MANTRA IV. 3. 34.

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुराणं
च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥३४॥

सः Sah, that. एषः Eṣah, He; the Paramātmān. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्नान्ते Svapnānte, in the state of dreamy condition. रत्वा Ratvā, enjoying; taking delight. पुराणं Puṇyam, what is holy. च Cha. पापं Pāpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvā, seeing. एव Eva, only. चरित्वा Charitvā, wandering. प्रतिन्यायं Pratinyāyam, at every time; or, it may mean following the principle that there should be a change. प्रतियोगि Pratiyoṇi, in every being; in every birth. बुद्धान्तस्य Buddhāntāya, in order to cause the state of what is called Buddhi; in order to generate the state of consciousness or cognition. एव Eva, only. आद्रवति Ādravati, comes or moves towards the dreamy condition. The same as Mantra No. 16.

34. "That person, indeed, in this state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and fro), swings back, according to law, and is carried to its proper body, every Jīva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil) He sees there in that state; for untouched is this Puruṣa."—285.

MADHVA'S COMMENTARY.

The Lord Viṣṇu always as an invariable rule takes the Jīva along with Him, in all the stages of waking consciousness, slumber, etc.; there is never any violation of this rule. Therefore to teach this rule and to show that the Jīva is always dependent on the Lord, in all changing conditions, the Śruti repeats again the same fact in this mantra, as was taught before in mantra 16. So says the Nirṇaya. Therefore, the repetition is in order to convey an additional meaning as given above, and is not a useless tautology.

MANTRA IV. 3. 35.

तद्यथा नः सुसमाहितमुत्सर्जयायादेवमेवायं शरीर आत्मा
प्राज्ञेनात्मनान्वाहूढमुत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३५॥

तत् Tat, that; the well-known example is. यथा Yathā, just as. सुसमाहितं Susamāhitam, inhabited by men. अनाः Anāḥ, villages, &c. उत्सर्जत् Utsarjat, deserting; leaving. यायात् Yāyāt, (one) goes. एवं Evam, similarly. एव Eva, just. अयं Ayam, this. शरीरः Śārīrah, one who thinks the body to be his; the embodied one. आत्मा Ātmā, the Ātman; the Jīva. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Urdhvochchhivāsi, such as breathes his last; such as is gasping or breathing his last. भवति Bhavati, becomes. एतत् Etat, then. प्राज्ञेन Prājñena, all-knowing. आत्मना Ātmanā, by the Paramātman. आन्वाहूढः Anvāhūḍhaḥ, presided over; directed, mounted. उत्सर्जत् Utsarjat, deserting; leaving. याति Yāti, goes away.

35. Just as (a man) goes away, deserting the village, &c., (formerly) dwelt in (by him), so when one breathes his last, does the Jīva, the embodied self, when leaving this body go away, presided over by the Omniscient Self.—286.

MADHYA'S COMMENTARY.

Just as, when a man, when leaving a village, goes away seated on a cart, and guiding it, so the Jīva goes away leaving the body. He is like a cart driven by the presiding Lord Viṣṇu, who always dwells in the heart of the Jīvas, and takes him away when the Jīva leaves the body.

Note.—The word utsarjat is a transitive verb. But the text shows no objective case to it. The commentator supplies it by the word "grāma" or "village."

MANTRA IV. 3. 36.

स यत्रायमणिमानं न्येति जरया वोपतपतावाणिमानं
निगच्छति यद्यथा म्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत
एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रति-
योन्याद्रवति प्राणायैव ॥ ३६ ॥

सः Sah, that. अयं Ayam, this; the Jīva. यत्र Yatra, when. अणिमानं Aṇimānam, fineness; subtle state; Mukti. न्येति Nyeti, gets; attains. Supply प्राज्ञेन आत्मना आन्वाहूढ इति presided over or guided by the Omniscient Ātman, जरया Jrayā, by old age. वा Vā, उपतपता Upatapatā, by diseases. वा Vā, or. अणिमानं Aṇimānam, fineness; subtle condition of death. निगच्छति Nigachchhati, gets; attains. तत् Tat, that; the example. यथा Yathā, just as. अयं Āmram, a mango fruit. वा Vā, उदुम्बरं Udamvaram, a fruit of the glomerate fig. वा Vā, or. पिप्पलं Pippalam, a fruit of the holy fig. बन्धनात् Bandhanā, from the stem. प्रमुच्यते Pramuchyate, is separated.

एव' Evam, in that way. एव' Eva, just; exactly. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jīva. एभ्यः Ebhyaḥ, from these. अङ्गैः Angbhyāḥ, from the limbs of the body. संप्रमुच्य Sampramuchya, being separated. प्रतिन्यस्य Pratinīyāyam, at every time; or it may mean following the principle that there should be a change, according to the law of periodicity. प्रतिन्यसि Pratinīyoni, in every being; in every birth. पुनः Punaḥ, again. प्राणाय Prāṇāya, for the Prāṇa Vāyu; with the help of the Vāyu. एव Eva, alone; only. आद्रवति Ādravati, goes; proceeds.

36. When, he (i.e., the Jīva) enters in Mukti, the Subtle (the Lord), and when he goes to the subtle condition of death either through old age or disease (he leaves the body), and, as a mango or a fig or a holy fig is loosened from the stem, so this Jīva, freeing himself from these members, hastens with the help of Prāṇa Vāyu to its appropriate body, according to the law of periodicity. --287.

MADHYA'S COMMENTARY.

The word अणिमानं (Aṇimānam) means the Lord Bhagwan as in the śruti सत्यपेषोऽणिमा (Chh. VI. 8. 7). That the Jīva enters the Lord at the time of death is shown in the śruti: तेजः परस्यां देवतायां (Chh. VI. 8. 6). The word "Upatapata" means troubled by diseases, etc. The mango falls down from the stalk long before it gets fully developed; the Udumbara falls down, when fully developed: whilst fruits of Aśvattha fall down, after they have become fully ripe; so do men die. Some in infancy, some in their manhood, and some in their old-age. In the Kaliyuga men die in their infancy like the mango fruit. In the Tretayuga men die in their manhood like Udumbara. And in the Satyayuga do men die in their old-age, like the fruits of the Aśvattha. But it must be borne in mind that man's death takes place as the Lord wills it. Thus it is in the Padma-purāṇa.

(The śruti uses the words "the jīva runs for the sake of Prāṇāya-eva." These words Prāṇāya-eva have been explained by others as meaning "in order to get prāṇa or life or a new body." The author explains, however the word "punaḥ pratinīyāyam pratinīyonyā dravati prāṇāyaiva" thus):—

The word prāṇa means the Chief Vāyu. The jīva runs towards the Chief Vāyu, in order to get Mukti. (So the word prāṇāya means in order to get prāṇa or life, or Mukti).

(An objector says "why does the śruti use the word "punaḥ" "again," when it is for the first time that the jīva goes to Vāyu. To this the author replies):—

"The jīva goes to Vāyu again, because it is through the favor of

Vāyu that one gets jñānam or divine wisdom, while one is alive. Therefore when after death, the jīva wants to get Mukti, he has to go to this Vāyu again to ask for Mukti. (It was thus that he went first to Vāyu in order to get jñānam when alive, and he goes for the second time to this Vāyu to get Mukti). All the jīvas who are going to be born approach Vāyu and he addresses them thus:—"Be born, and obtain jñānam." It is thus that through the grace of Vāyu all these jīvas obtain jñānam. After death they go on the archirādi path and meet the Chief Vāyu again there and then he addresses them thus:—"And now you get Mukti." This is the second going to Vāyu. It is thus that through the grace of Vāyu one gets the jñānam first, and then Mukti afterwards." All this is said in the Pravritta.

MANTRA IV. 3. 37.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽज्ञैः
 पानैराशसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येव॥ हैवंविदः
 सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्मायातीदमागच्छतीति
 ॥ ३७ ॥

तत् Tat, similarly. यथा Yathā, just as. तम् Tam, thee. राजानं Rājānam, king. आयान्तं Āyāntam, coming. उग्राः Ugrāḥ, lines of the Ugras; a class of the warriors. प्रत्येनसः Pratyenaśaḥ, warriors. सूतग्रामण्यः Sūtagrāmaṇyah, the charioteers and village headmen. अन्नैः Annaiḥ, with food. पानैः Pānaiḥ, with drink. आशसथैः Āvasathaiḥ, with houses. प्रतिकल्पन्ते Pratikalpante, show their respect. एवं Ayam, this; pointing to a flag. आयति Āyāti, comes. अयं Ayam, He; the king. आगच्छति Āgachchhati, comes. इति Iti. एवं Evam, thus. विदं Vidam, the knower; the Paramâtman. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. प्रतिकल्पन्ते Pratikalpante, show their respect. इदं Idam, it; He; the Mukta Jīva. आयति Āyāti, comes. इदं Idam, this. ब्रह्म Brahma, Brahman; the Paramâtman. आगच्छति Āgachchhati, comes. इति Iti.

37. Just as (on seeing his flag from a distance and knowing that) the king is returning, all Chiefs, Soldiers, Knights and Captains (hasten) to honor him with food, drink and residence, crying, "It (the flag) is coming, and hence he (the King) is returning;" similarly, indeed. to this Knower (Brahman) all beings (hasten to) honor, saying, "this (Knower of Brahman) is coming (like a flag preceding a king, hence), this Brahman (also) is coming."—

MADHVA'S COMMENTARY.

(This mantra is explained by others as applying to Sansâri jivas. They say that all the elements forming a human body wait upon the jiva on his return from the other world, to rebirth on this earth. These elements anxiously wait such return, because when a new organised body is formed with a jiva as its tenant, these elements find their scope for activity. According to them the mantra means):—

“And as policemen, Magistrates, equierries and Governors wait for a King who is coming back, with food and drink, saying. “He comes back, he approaches,” thus do all the elements wait on him who knows this, saying, “that Brahman comes, that Brahman approaches.” The returning Jiva is called Brahman, as in truth it is not separate from Brahman.

(This explanation however is not correct. The mantra does not apply to the jiva on returning to rebirth but to a jñânin on entering mukti. So the commentator says):—]

The words इदमागच्छति mean इदम् मुक्तजीव स्वरूपमायाति ॥ The word “idam” applies to the form of the mukta-jiva, and when the Śruti says “it comes” the meaning is “this form of the mukta-jiva comes.” And when the Śruti says “all bhûtas (beings or elements) wait on him saying that Brahman comes,” it means “therefore (because this mukta-jiva comes with his body) it is as if the Supreme Brahman comes along within this Jiva body (svarûpa), and they wait in order to pay honor to the Supreme Brahman. As people hasten to honor a king when they see the flag, &c., of the King from a distance, and say “this flag is coming and therefore the King is coming” so the devas when they see Mukta-svarupa coming they hasten to honor Brahman, for the Mukta always comes in the Company of Brahman.

(The objector says, but cannot the other meaning be possible? It is not. Inanimate objects like elements cannot be said to wait the approach of any one, or to welcome him, like living beings. There is further objection to their explanation, as the author next shows):—]

(Under the advaita explanation) there is further (this discrepancy) that the repetition “that Brahman comes, that Brahman approaches” is a purposeless repetition. If it be said that the repetition is for the sake of denoting respect then the repetition ought to have been of the same words literally, namely, of अयमायाति, अयमायाति ॥ But here the wording is different namely इदं ब्रह्मायाति इदमागच्छति ॥ But this is against the rule of âdarartha vipsâ “repetition to show respect.” The

repetition of words having the same form is for the sake of showing respect, but that is not the case here. As says the Śabda Nirṇaya:—

“The repetition of words must be *verbation* if the purpose is to show respect only. But if the repetition is of a vowel or a word having the same sense, but not verbally the same, then it cannot denote *adarārtha vipsā* or repetition for respect. This is the rule of repetition whether there is the repetition of a sentence or of single letter or of a word, &c. The same is the rule of repetition when some peculiar idea belonging to it alone is to be repeated as the word *âtma* is repeated after every word *Kośa* in the *Tait. Up.* III. 10. 5: after the words *annamaya*, &c. There the exact word *âtman* is repeated in each sentence beginning with *annamaya*, &c.

Thus there is no example of a non-verbal repetition employed with the force of “respectful *vipsā*,” even in secular language. Though however where there is separation or interval between one sentence and another, there the *adarārtha* repetition need not be *verbal*: as in the sentences कदाचिन् मैत्रेय (आयातु) अन्यदातु (आगच्छतु) ।

(An objector says, this explanation of yours that the word इदं refers to the *swarûpa* of the *mukta-jîva* is not valid, because (*sarva*) all beings (*bhûtas*; cannot possibly see one single *mukta* at one and the same time. Nor do the words *sarvâni bhutâni* refer to the *devas*. For if they so referred, then since the *devas* every *jîva*—even a non-*mukta*—coming up after death, accompanied by *Hari*, there is nothing peculiar about the *Muktas*. The *devas* always hasten to welcome *Hari*, whether he carries up a *Mukta* or a non-*Mukta-jîva*. To this the author answers):—

The *devas* see as a universal rule whenever the Lord *Hari* comes accompanied by a *Mukta* when such *Mukta* goes up. But this is not the rule with regard to non-*mukta* deceased.

As on seeing a royal emblem, &c., people show respect to the king by offering him *pujâ*, so on seeing a *Mukta-jîva*, the *devas* show respect to *Hari* (by welcoming the *Mukta*, for *Hari* dwells in his heart).

Thus it is in *Tattva*—*Nirṇaya*.

Therefore in the previous mantras the words *animānam nyeti* have been explained as meaning “going to Brahman called *anima* or the subtle’ the form of Brahman which dwells in the *jîva* having the form of *aqu* or atom. But though the Brahman dwells in the *jîva*, He does not suffer the pains and pangs of death, of burning, &c., suffered by the *jîva*. As says the same text :—“The dwellers of heaven the *devas* presiding over *pranâs*, follow the Lord *Viṣṇu* when He goes out, taking the *jîva* with Him; as the retainers of a king follow the king.”

MANTRA IV. 3. 38.

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामगयोऽ-
भिसमायन्त्येवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति
यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तत् Tat, similarity. यथा Yathâ, just as. तम् Tam, thee. राजानं Râjânam, king.
प्रयिया संतम् Prayiyâsantam, desirous of going away. उग्रः Ugrâh, the chiefs; the
corporations, such as Srenis, Pradhânas. प्रत्येनसः Pratyenasah, warriors. सूतग्रामग्यः
Sâtâgrâmanyah, the charioteers and the leaders of armies; knights and captains.
अभिसमायन्ति Abhisamâyanti, accompany. एव' Evam, thus; in that way. एव Eva,
just. यत्न Yatra, when. उर्ध्वोच्छ्वासी Urdhvochchhvâsi, such as breathes his last;
such as is gasping or breathing his last. भवति Bhavati, (a man) becomes. एतत्
Etat, then. आत्मानं Atmânam, the liberated Âtman; the Mukta Jîva. अन्तकाले Anta-
kâle, the last moment in Mokṣa. सर्वे Sarvé, all. प्राणाः Prânâh, the prâṇas, the
presiding deities of the indriyas. अभिसमायन्ति Abhisamâyanti, accompany.

38. And as, when a king is going away, the warriors, the Chiefs, the Soldiers, the Knights and the Captains accompany him, just in the same way do all the Prâṇas accompany the Âtman, when one breathes his last, (Viṣṇu) and the Lord carries away the Jîva to Mukti.—289.

MADHYA'S COMMENTARY.

The words ugra, pratyenasah, gramane have been differently explained by others. According to them ugra means 'doers of cruel deeds,' pratyenasah 'sinful rulers,' 'gramani' means 'the headman of a village.' The commentator explains them differently, quoting his authority from the Râjanîti :—

It is thus said in the Râjanîti :—"Ugras are chiefs or captains (sreni) or pradhânas, fighting soldiers, warriors are called pratyenasas while the gramanis are commanders of soldiers (chamûpâla). All these are divided into two classes, namely those who remain always in attendance on the King (as aid-de-camps) and those who are posted in various provinces of his Kingdom. (These are not equal in rank) but these chiefs (srenis), etc., should further be divided into two classes (as mentioned already).

(An objector says, Ugras, &c., may be divided into two classes, those directly attending on the King and those posted to different outlying provinces. But what authority have you for saying that the devas are

also divided into these two similar classes ? To this the commentator answers :—

It is thus said in the Adhyātma (Rāmāyaṇa):—"All the devas presiding over the different organs of the jīva body always attend (in the Lord Viṣṇu), (and so) follow Him (wherever He goes) ; while the devas presiding over their respective worlds (lokas) come out (to welcome) the Viṣṇu when he arrives taking up a Mukta (to spheres of bliss)."

Here ends the Bhāṣya on Jyotir Brāhmaṇam.

End of the Third Brāhmaṇam.

अथ शरीरब्राह्मणम्

ATHA ŚARIRA BRAHMANAM.

MANTRA IV. 4. I.

स यत्रायमात्मा बल्यं न्येत्य संमोहमिव न्येत्यथैनमेते प्राणा
अभिसमायन्ति स एतास्तेजोमात्राः समभ्याददानो हृदयमेवा-
न्ववक्रामति स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथा रूपज्ञो
भवति ॥ १ ॥

सः Saḥ, that; the aforesaid. अयं Ayam, this; well-known. आत्मा Ātmā, the Jivātma (about to get Mukti). यत्र Yatra, when. बल्यं Balyam, the giver of strength to all; the Lord Viṣṇu. This word is बल्य Balya, and not अबल्य Abalya as some take it. अबल्य Abalya, means weakness; and there is no proof as to the weakness of the Jīva in Mukti. न्येत्य Nyetya, getting to, attaining (Viṣṇu). संमोह Sammo-ham, state of unconsciousness. This is before death. एव Iva, as if. न्येति Nyeti, gets; attains. अथ Atha, then. एनं Enam, Him; the Paramātmā. एते Ete, these. प्राणाः Prāṇāḥ, the Prāṇas, the devas presiding over sense-organs of the Jīva. अभिसमायन्ति Abhisamāyanti, accompany. सः Saḥ, He; the Lord Hari. एताः Etāḥ, these. तेजोमात्राः Tejomātrāḥ, Resplendent Devas of the indriyas. समभ्याददानः Sama-bhyādadānaḥ, taking in company. हृदयं Hridayam, the heart. एव Eva, only. अनु Anu, towards. अवक्रामति Avakrāmati, goes. सः Saḥ, that. एषः Eṣaḥ, this. चाक्षुषः Chākṣuṣaḥ, residing in the right eye. पुरुषः Puruṣaḥ, the Lord Paramātmā. पराङ् Parāṅ, going outwards; seeing the external objects. यत्र Yatra, when. पर्यावर्तते Paryāvartate, reverts; goes back-ward towards the heart. अथ Atha, then. रूपज्ञः Rūpajñaḥ, unconsciousness of the external forms. भवति Bhavati, becomes.

1. Yājñavalkya went on : " Now when that jivātma, at the time of getting Mukti, fully attains (the Paramātmā,) the Giver-of-strength-to-all, (he) falls, as it were, into a

state of unconsciousness (just before death), then all these Prâṇas (Devas) gather round Him (the Lord) and the Paramâtman taking these resplendent devas (of the senses) in His company, descends into the heart (from His seat in the eye). When this Puruṣa in the right eye,—the Paramâtman turns away from external activities, (and reverts to the internal activities the heart) then the jîva becomes unconscious of (external) forms.—290.

MĪDHVA'S COMMENTARY.

(In the previous mantra (of the third adhyaya verse 38) beginnig with Tadyathâ, etc., there was shown the method of death of a Mukta jîva, and how he was carried by Viṣṇu to the heaven-world. That fact of the method of death is further detailed in this adhyâya. In this mantra the phrase âtmâbalyam is read by some as âtmâ + abalyam, and the word Abalyam is explained by them as meaning "weakness," "the loss of strength". But this explanation is incorrect as opposed to authority. So the commentator reading the word as balyam (âtmâbalyam = âtmâ + balyam) explains it thus:—)

It is said in a book—"The Lord Viṣṇu is described as Balya, because He gives strength to all. Then just before death, when the jîva gets to the Lord Balya, he falls into death-swoon.

(An objector says:—This explanation is not correct, for under it you say that when this âtmâ goes to Viṣṇu, called Balya, then it sinks into unconsciousness. Here unconsciousness is said to follow *after* reaching Viṣṇu. As a matter of fact, a man gets death-unconsciousness *before* going to Viṣṇu, for going to Viṣṇu means complete death. Why do you then say that he gets unconsciousness *after* going to Viṣṇu? Under our reading the word is Abalya and not Balya, and it means weakness, want of strength. We explain the passage by saying that when a man sinks into weakness, owing to disease, etc., then he gets the death-unconsciousness. Our explanation is more consistent with the facts of nature than yours. To this objection the commentator answers:—)

When this jîva-âtmâ, just before death, reaching Viṣṇu, falls into unconsciousness, then these Devas, (Prâṇas), all having the form of pure energy or tejas, and (presiding over the various organs of the jîva) come out, and surround the Lord Viṣṇu. The Lord Hari taking up the jîva, and accompanied by these devas, goes out of the seat in the eye; and enters into the heart. Then (when the jîva is taken to the heart)

it knows nothing (external) and falls into unconsciousness, for then the jīva depends solely on Brahman and becomes unconscious.

(The word enam in this mantra अथ एनं एते प्राणा अग्निं समायन्ति refers to Viṣṇu, called Balya and not to jīva, as some have taken it to mean. According to their explanation the prāṇas go to the jīva; and they explain this mantra thus:—"Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (prāṇas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.")

(If the word enam referred to the jīva-ātmā then it would be not right to say that the prāṇas gather round the jīva-ātmā, for devas rule the jīva and not dance attendance on him.)

(The words स यत्रेष चाक्षुषः पुरुषः पराङ् पर्चा वर्ततेऽथ रूपशो भवति ॥ have been explained by others as meaning "when that person in the eye turns away, then he ceases to know any forms." This explanation is incorrect and the commentator explains it thus:—)

The Lord called the Chākṣusa-puruṣa, as dwelling in the eye and engaged in the performance of external activities, now turns inward towards the heart. (This Lord in the eye has been called in the śruti (see Brihadāraṇyaka upanīśad IV. 2. 2.), by the name of Indha, for the mantra says "Indha is verily the name of the person who is in the right eye." (IV 2. 2).)

Note.—The Lord Viṣṇu is Balya.

MANTRA IV. 4. 2.

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरे-
कीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न
शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न स्पृशती-
त्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृदयस्याग्रं
प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो
वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राण
मनूत्क्रामन्तः सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स
विज्ञानमेवान्ववक्रामति तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा
च ॥ २ ॥

एकीभवति Ekībhavati, become unified. The meaning is that the portion of the

Paramâtman and the portion of the Jîva presiding in the eye become unified with the Paramâtman and the Jîva presiding in the heart respectively. न Na, not. पश्यति Paśyati, sees. इति Iti. आहुः Âhuḥ, they say, the wise say. एकीभवति Ekibhavati, become unified. The meaning is that the aspect of the Paramâtman and the aspect of the Jîva presiding in the organ of smell become unified with that aspect of the Paramâtman and that aspect of the Jîva which presides in the heart. न Na, not. जिह्रति Jighrati, smells. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. रसयते Rasayate, does taste. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. वदति Vadati, speaks. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. श्रोति Śrīṇoti, does hear. इति Iti. आहुः Âhuḥ, say the wise. एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. चिन्तते Manute, does think, इति Iti. आहुः Âhuḥ, (the wise) say. एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. स्पर्शति Spriśati, does touch. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. विजानाति Vijānāti, knows; does know. इति Iti. आहुः Âhuḥ, the wise say. तस्य Tasya, His; the Jîva that has approached the Paramâtman. एतस्य Etasya, His; of the Jîva who does not become conscious of anything outside and who is about to get liberated or Mukti. हृदयस्य Hridayasya, of the heart. अग्रं Agram, before; in the front. प्रद्योतेति Prodyotate; burns; becomes illuminated by the bright form of the Lord Viṣṇu. तेन Tena, that. प्रद्योतेन Prodyotena, with the illumed; with the Jîva thus illumed, with the passage thus lighted up. एषः Eṣaḥ, this. आत्मा Âtmā, the Paramâtman; the Lord Viṣṇu. चक्षुः Chakṣuṣaḥ, from the eye, if he (mukta) deserved the Âdityaloka. वा Vā. मूर्धः Murdhaḥ, from the head, if he deserved the Viṣṇuloka or Brahmaloaka. अन्येभ्यः Anyebhyah, other. शरीरेभ्यः Śarīra, deśebhyah, from the part of the body, if he deserved some other loka. वा Vā or. निष्क्रान्ति Niṣkrāmati, goes out. उत्क्रान्तं Utkrāmantam, when going out. तं Tam, Him; the Paramâtman. अनु Anu, following. प्राणः Prāṇaḥ, the chief Prāṇab. उत्क्रान्ति Utkrāmati, goes out. उत्क्रान्तं Utkrāmantam, when going out. प्राणं Prāṇam, the chief Prāṇa. अनु Anu, following. सर्वे Sarve, all. प्राणाः Prāṇāḥ, the devas presiding over the various parts of the body. अनुत्क्रान्ति Anutkrāmantī, go out. सविज्ञानः Savijñānaḥ, having Vijñāna or the Jîva always along with him. स—सह, with; विज्ञान—जीव Jîva, having Vijñāna or Jîva for his constant companion भवति Bhavati, becomes. सः Saḥ, He; the Lord Viṣṇu. विज्ञानं Vijñānam, the Jîva riding on the Jîva. एव Eva, only. अन्यव्यक्रान्ति Anvavakrāmati, goes. तं Tam, Him : the Paramâtman when He goes riding on the Jîva. अनु Anu, following. विद्याकर्मणि Vidyākarmāṇi, consciousness and the work; the devas Brahmā and Vāyu presiding over consciousness and Garuḍa presiding over the deeds of Jîva. सप्तवारमेते Samanvārabhete, go; accompany. पूर्वमज्ञा Pūrvaprajñā, the knowledge of former life; the presiding god thereof; the goddess Ramā who presides Sayogyatā or natural capacity. च Cha, as well.

2. (Then that aspect of Paramâtman and that aspect of jiva which presides over the eye) become respectively unified (with the form of Pramâtman and the form of the jiva presiding over the heart), there the (wise) say (that the jiva) does not see; (the aspect of the Pramâtman and the jiva presiding over the organ of smells) become respectively unified (with the aspects of the Pramâtman and the jiva presiding over the heart), therefore, the wise say (that the jiva does not smell; (the aspects of the Pramâtman and jiva presiding over the organ of taste) become respectively unified (with the aspects of the Pramâtman and the jiva presiding over the heart), therefore, they say, (that the jiva) does not taste; (the aspects of the Pramâtman and of the jiva presiding over the organ of speech) become respectively unified (with the aspects of the Pramâtman and the jiva presiding over the heart) therefore, the wise say (that the jiva) does not speak, (the aspects of the Pramâtman and of the jiva presiding over the organ of hearing) become respectively unified (with the aspects of the Pramâtman and of the jiva presiding in the heart), therefore, the wise say (that the jiva) does hear; (the aspects of the Pramâtman and of the jiva residing in the Feeling, become respectively unified (with the aspects of the Paramâtman and the jiva residing in the heart), therefore, they say (that the jiva) does not feel; (the aspects of Pramâtman and the jiva presiding over the organ of touch) become respectively unified with the aspects of the Pramâtman and the jiva presiding over the heart) therefore, they say (that the jiva) does not touch; (the aspects of the Pramâtman and the jiva presiding over cognition) become respectively unified (with the aspects of the Pramâtman and the jiva residing in the heart) therefore, they say that the jiva does not know. Then the point of the heart (of the jiva) is lighted up (by the rays of the Lord). Then the Pramâtman, with the jiva thus lighted up, goes out (of the body) either through the

eye or through the heart, or through any other part. When the Paramâtman goes out, the chief Prâna, goes out after Him. The other lower Prânas go out, after the chief Prâna has gone out.

Then (He the Lord) becomes savijũâna, or jĩva accompanied. Then he goes out riding on the jĩva, Him do (the presiding devas of) conciousness (Brahmâ) and (of) work (Garuḍa) follow, as well as (the deva of) the knowledge of former (lives) (Ramâ) 291.

MADHYA'S COMMENTARY.

(In this mantra the words **एकीभवति न पश्यतीत्याहुः** etc., have been explained by others as meaning :—" He has become one," they say, " he does not see." " He has become one ", they say, " he does not smell." " He has become one," they say, " he does not taste." " He has become one," they say, " he does not speak." " He has become one," they say, " he does not hear." " He has become one," they say, " he does not think." " He has become one," they say, " he does not touch." " He has become one," they say, " he does not know." This explanation is incorrect and the commentator explains it thus on the authority of the Mahâ-mimânsa :—)

The jĩva residing in the heart, which is the special place where Hari also dwells, perceives along with Hari, all objects perceived through the eye, etc., during the time of waking consciousness. This perception of many objects, becomes the perception of only a single object, when the jĩva enters the heart at the time of death, for then he perceives only the Lord Viṣṇu seated in the heart. Thus seeing none else but Viṣṇu, the jĩva does not know anything else. This is what the wise people understand by this passage. Then Viṣṇu with his own glory shines out, and illumines the upper portion (called the point) of the heart, and through this passage the Lord Keṣava goes out, taking along with Him the jĩva, and the Prâna follows the Lord. The other devas (the lower prânas) follow this chief Prâna, so also follow Vidyâ, Karma, and Yogyata." Thus it is said in the Mahâ-mimânsâ.

(The words Karma, Vidyâ, and purva-prajña or yogyatâ do not mean here 'action,' 'knowledge,' and 'fitness,' but they refer to several Devatâs of that name. This the commentator explains thus :—)

Garuḍa is the presiding deity of Karma ; Brahmâ of knowledge, while the words Pârva-Prajña mean Yogyata and the Goddess Ramâ is

the presiding deity of *Yogyata*. These also follow *Viṣṇu*, when he goes out of the body of the dying *Mukta*.

(Not only *Brahmā* the presiding deity of knowledge follows *Viṣṇu*, but *Vāyu* also follows him and he (*Vāyu*) is also the presiding deity of knowledge. Is it not then a repetition. To this the author replies :—)

“*Vāyu* is of two kinds or has two functions, namely it presides over knowledge and it presides also over life-functions or *Prāṇa*. When in the previous mantra it was said that *Prāṇa* follows *Hari*, it was in the sense of *Vāyu* as presiding over life-functions. But now the aspect of *Vāyu* as presiding over knowledge is to be taken in the second passage. Thus *Vāyu* in both these aspects follows the Lord *Hriṣīkeśa*, surrounded by all *devas*.” This is also in the same book.

Note.—It has been said above that when *Vāyu* goes out all other *devas* go out after him. But there is this difference. In the case of persons who are not going to become *Muktas*, when they die the *devas* presiding over vital functions leave the body and follow the chief *Prāṇa* in part only and the other part of these *devatās* go to the respective aspects of these *devatās* who rule the *Lokas*. But in the case of *jīvanin* when he dies and attains to *Mukti* all these *devatās* go out with him wholly and fully and no portions of these *devatās* go back to their own spheres ; for such is the teaching of the *śruti*.

In the mantra it has been said that the Lord goes out the body either through the eye or through the head or through any other part of the body. The going out from these various parts is regulated by the sphere to which the *Mukta* will go. This the commentator shows next :—

He who will attain to *Mukti* after enjoying for a long time the pleasures of heaven in the worlds of the *Devas*, goes out of the body through that particular orifice of the body which is presided over by that particular *Devatā* to whose world he will go ; there is no doubt in it. But he who on attaining *Mukti* will go to the *Viṣṇu* world goes out of the body through the crown of the head. Similarly he who has to go to the world of *Brahma* goes out to the crown of the head through the *Nāḍi* other than *Suṣumnā*. (The *Mukta* going to the *Viṣṇu* Loka passes out through the *Suṣumnā*).

In the mantra occur the words *Savijñāno Bhavati*. It does not mean that the *Paramātma* becomes conscious. In fact the word *Savijñāna* is a compound of two words, *Sa* meaning *Saha* or accompanied by and *Vijñāna* means the *jīva*. This the commentator explains next :—

The words *Savijñāno bhavati* mean that he becomes accompanied by the *jīva*. In other words the Lord has *jīva* for his companion.

In the mantra occur the words *Savijñānam eva Anuavakramati*. Here also occurs the word *Savijñānam* and it must therefore be translated as the Lord accompanied by *jīva* crosses over. But this is not the case,

The word Savijñānam is not a compound word like the previous word, but it consists of two words Sa meaning he and referring to the Lord Viṣṇu and Vijñānam meaning the jīva. This the commentator shows next:—

Sa vijñānam means "he (Viṣṇu) crosses over or rides over the vijñānam or the jīva." In other words the Lord Bhagawan goes out mounting over the jīva, as was said in a mantra in the previous chapter. There it was said Prajñena Âtmana Anvarudha "mounted by the All-knowing Âtman."

An objector says:—The jīva was already in the company of the Lord at the time of the death when it was said that this jīva Âtman going to the Lord Balya becomes unconscious. Why is this fact repeated here. This is done in order to show that now the Lord takes off the jīva and mounts over, in the previous mantra it was only said that the jīva goes to the Lord.

An objector says how do you translate the word Vijñānam by jīva. Vijñānam literally means consciousness. The commentator therefore quotes various śrutis in which the word Vijñān is taken to mean the jīva Âtman. Thus:—

In the Brihadâranyaka Upanishad III. 7. 22 occur the words Yo vijñāne tiṣṭhan, in the Kanva recension of the Antaryâmin Brâhmanam and the words Ya Âtmani tiṣṭhan occur in the Madhyandina sâkhâ of the same Brâhmanam, and in both these places the word Vijñān and Âtman have been taken in the sense of jīva. Therefore the word Vijñāna has been translated by us as jīva.

Moreover the venerable Bâdarâyana in the Vedânta sūtra 1. 2. 20 says that it refers to jīva Âtman. That sūtra is शास्त्रेणैवमपि हि भेदेनैवमधीयते "The soul of the yogin is not the Antaryâmin, because both recensions read it as different from it. (Nor) is the embodied soul (the internal ruler); for both speak of the soul as distinct (from the Ruler within).

For both the Sâkhins Madhyandina and Kanva read the texts which speak of the individual soul as distinct from Âtman, as conveyed by the texts. "He who standing in Âtman (the soul) still separate from Âtman, whom Âtman (the soul) does not understand, for whom Âtman is (like) unto a body who directs the Âtman (soul) from within. He this Âtman the Lord is thy internal ruler, is the immortal ruler within." Bri. III. vii. 22.

Again, the Kanva text says. "He who stands in Vijñāna (the intelligent soul) is still separate from Vijñāna whom Vijñāna does not understand, for whom Vijñāna is like unto a body, etc.

This also shows that in the opinion of Badarāyana the word *Vijñāna* means *jīva*.

Similarly in the *Praṣṇa Upanishad* mantra IV. 11 occurs the word *Vijñāna* *Ātman* and there also it means the *jīva*. That mantra is as follows :—

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।

तदक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वमेवाविवेक्षेति ॥

The *Vijñānatma* (*jīva*) along with all the *Devas*, the *Prānas* and the Great Elements are all firmly established in Him. He who knows that Imperishable is called the knower of the Absolute, he enters indeed into the Absolute.

Here also the word *Vijñāna* has been translated as *jīva*.

An objector says :—Cannot the word *Ātman* in the sentence *Eṣa Ātma Niskramati* mean *jīva* *Ātman* for there is nothing to prevent this meaning. To this the commentator answers :—

If you take the word *Ātman* in the above sentence *Eṣa Ātman Niskramati* to mean *jīva* then your interpretation will be open to the following objections :—(1.) It is said in the next mantra *Sariram Nihatya, Avidyam Gamayati* this *Ātman* throwing off this body and causing it to understand the *Avidyā*, would not be applicable to the *jīva*. (2) Similarly in mantra four occurs the words "it creates newer and happier form." This also will not be applicable to the *jīva*. Because the *jīva* cannot of his own accord throw off his body, nor can it make itself understand *Avidyā*, nor can it have the power of creating newer and happier forms. Therefore the word *Ātman* above-mentioned cannot refer to the *jīva* but to the *Paramātmā*. Moreover in mantra five this *Ātman* is called *sarva maya* and a *jīva* cannot be called *sarvamaya* or every thing, because this *sarvamaya* expressly refers to *Brāhman*, as the previous sentence is *Sa Vā Ayamātmā Brahman*. So the whole passage refers to *Brahmā* and not to any *jīva*.

MANTRA IV. 4. 2.

तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्र-
म्यात्मानमुपसंहरत्येवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गम-
यित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ३ ॥

तत् Tat, it is, यथा Yathā, just as. तृणजलायुका Triṇajatāyukā, leech. तृणस्य Tri-
ṇasya of the grass of a blade of grass. अन्तं Antam, the top, the end. गत्वा Gatvā,
going. अन्य Anyam, other. आक्रमं Ākramam, support. आक्रम्य Ākramya, getting;

holding fast. आत्मनः Ātmānam, its own self. उपसंहरति Upasamharati, contracts. एवं Evam, in that way. एवं Eṇa, just. अयम् Ayam, this. आत्मा Ātmā, the Ātman, the Lord Puruṣottama. अविद्यां Avidyām, Avidyā; ignorance; nescience. गमयित्वा Gamayitvā, making (the Jīva) know or understand. इदम् Idam, this. शरीरं Śarīram, the body: the dense physical body. निहत्य Nihatya, leaving; giving up. अन्यं Anyam, other. अक्रामं Ākramam, support; the śūkṣma-sarīra or the subtle body of the Jīva or the Līnga-deha. आक्राम्य Ākramya, getting; holding fast. आत्मनः Ātmānam, self, the gross body of the Jīva. उपसंहरति Upasamharati, contracts; draws away (from the gross body of the Jīva), abandons.

3. And as a leech, getting to the top of a blade of grass holds fast to another support and contracts itself, similarly, this Ātman (the Lord) throwing off this (dense) body and causing (the Jīva) to understand the Nescience by giving him knowledge holds fast to another support (the subtle body of the Jīva) and gives up (this gross) body.—292.

MADHYA'S COMMENTARY.

An objector says a person about to attain Mukti cannot have any body so the illustration of a leech cannot apply to a Mukta jīva, but it would be very appropriate to a non-mukta jīva. So the whole context here is about not Muktas. This objection the commentator meets by quoting an authority :—

As a leech takes hold of another blade of grass before quitting the grass on which it is moving, so the supreme person the Lord Bhagavan abandons the dense body of the jīva by taking hold of the subtle form of the jīva. By so doing the Lord Kesava resolves this dense body into the elements. He also makes the jīva understand avidyā by giving to the jīva jñānam or wisdom.

Note.—This authority clearly shows that it is the Lord who takes out the jīva from the dense body and gives jīva knowledge by removing avidyā.

MANTRA IV. 4. 4.

तद्यथा पेशस्करी पेशसो मात्रामुपादायान्यन्नवतरं कल्याणतरं रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं वा देवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥ ४ ॥

तत् Tat, it is, thus. यथा Yathā, just as. पेशस्करी Peśaskarī, a goldsmith. पेशसः Peśasah, of gold. मात्रा Mātrām, a small portion. उपादाय Upādāya, taking. अन्यत्

Anyat, other. नवतरं Navataram, newer. कल्याणतरं Kalyāṇataram, brighter. रूपं Rūpam, form. तनुते Tanute, gives. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Ātma, the Ātman. इदं Idam, this. शरीरं Śarīram, the gross body. निहत्य Nihatya, leaving; giving up. अविद्यां Avidyām, Avidyā; ignorance. गमयित्वा Gamayitvā, making the Jīva know as understand. अन्यत् Anyat, another. नवतरं Navataram, newer. कल्याणतरं Kalyāṇataram, brighter; purer. रूपं Rūpam, body. कुरुते Kurute, creates; assumes. पितृम् Pitrām, of the Fathers. वा Va, or. मांभवं Gāndharvam, of the Gandharvas. वा Vā, or. दैवम् Daivam, of the gods. वा Vā. प्राजापत्यं Prajāpatyam, of Rudra. Here the word Prajāpati stands for Rudra. वा Vā, or. ब्राह्मं Brāhmam, of Brahmā. वा Vā, or. अन्येषां Anyeṣām, other. भूतानां Bhūtānām, of the beings.

4. And just as a goldsmith, taking a piece of gold makes something else of a newer and more lovely form, similarly this Paramātmā, throwing off this gross body, and causing the jīva to understand the Nescience, creates a newer and more lovely form either of the Pitris, or of the Gandharvas, or of the Devas, or of Rudra, or of Chaturmukha Brahmā or of some other beings.—293.

MĀDHVA'S COMMENTARY.

As a goldsmith destroys the impurity of the gold by burning it in fire, and with the gold so purified he makes out of it any ornament that he wishes; so the Lord Viṣṇu burns up in the fire of his Self all the impurities of the Jīva compared to gold, in the shape of ignorance, lust and wrong karmas for the Lord is all powerful. Having thus purified the Jīva he according to his wish creates a new body for the Jīva according to the merit of this Mukta Jīva. If the Jīva belongs to the class of pitris he creates a pitri body, if it belongs to the Gandharva class he creates for him a Gandharva body. If the Jīva belongs to the deva class he creates a deva body. If it belongs to the Prajāpati class he creates for it a Prajāpati body. If it belongs to the Brahmā class he creates for it a Brahma body. All these bodies so created have the form of eternal bliss. The Lord never creates a body for a Jīva to which that Jīva is not entitled by his merit because the Śruti says that the Jīva in Mukti is attended by Purva Prajñā or previous knowledge or merit. So according to this merit the body of the Mukta Jīva is created.

Here arises a question what is the difference between a Mukta Brahma and the ordinary Brahma. To this the commentator answers:—

A Brahma so long as he is not Mukta is called a Brahma by courtesy only. He becomes really and truly a Brahma when he gets Mukti.

Similarly a Prajāpati is merely a title by courtesy of Rudra so long as he does not get Mukti. After Mukti he is entitled to this designation. So on with all other classes of Devas. As gold or silver so long as it is mixed with other alloys is still called a gold or silver because it has the possibility of becoming pure gold or silver by removing its dross ; or a child of a twice-born is called a twice-born even before he is invested with the sacred thread because the boy has the possibility of becoming a twice-born which a Śūdra boy has not, so Brahmā and others are called Brahmā, etc., even before their Mukti because they have the possibility and fitness of becoming Brahmā, etc., in course of time.

This Mantra does not apply to the non-muktas because in the mantra occurs the word Kalyāṇatara meaning a more happy and more beautiful body. A non-mukta Jiva cannot get after death a happier and more beautiful body.

Some have taken the words Anyeṣam vā Bhūtānam of this mantra as applying to lower animals and they say that lower animals also get a new body. But that also is wrong. Those words do not refer to lower animals but to other Muktas not enumerated above, such as Mukta human beings, Mukta world rulers, etc. Those words cannot apply to beasts and birds because they cannot be said to get a Kalyāṇa body at all. Their body is not at all Kalyāṇa or auspicious or happy or beautiful.

If this mantra referred merely to death then the epithet Kalyāṇatara would be useless and convey no meaning for men do not by mere death get a more beautiful or a more happy body. Similarly the previous epithets of Śrotriya, Avrijina and Akāmahata mentioned in mantra IV. 3. 33 apply only to devas and not to animals.

An objector says but these devas Brahmā, etc., have already a particular body of their own. Thus Brahmā has a body having four faces, what newer body can he have after Mukti. To this the commentator answers :—

They are said to get a newer body in the sense of getting higher experiences in that body which they did not experience before Mukti. In the state of Samsāra. Brahmā and others had a small quantity of Tejas or powers and a small Jiva form. But in Mukti these Brahma and others have a very large quantity of tejas given to them by Lord Bhagavān and their body also becomes very vast. This is what is meant by the phrase that the unborn Lord creates a newer body for Mukta Brahma, etc.

By the phrase Anyeṣam vā bhūtānam in the mantra is meant men etc., and does not refer to Asuras, etc., for Asuras never get Mukti.

An objector says your illustration of gold is inapplicable for there are not many kinds of gold but you say that there are many kinds of bodies of Mukta belonging to different classes. To this the commentator answers :—

Gold is also of various kinds, thus dark coloured gold (Mayam) belongs to the class of men it is called human gold. The yellow coloured gold is called Gandharva gold. The gold of the colour of Indragopa a kind of red insect is called janbunada gold.

Similarly gold of the colour of burning sun is called Deva gold and its name is Anikar or brilliant gold. These are different varieties of gold which always belong to them and though they may all be burnt in fire they do not lose at all their specific qualities belonging to that particular variety. Similarly the Jivas belong to particular species such as human beings, Gandharvas, Pitris, Devas, Prajāpatis, and Brahmās; each successive class being higher than the other preceding it. The specific qualities of these jivas manifest themselves in their fullness in Mukti.

Note.—Thus a human jiva in Mukti remains a human jiva but with the perfection of all human qualities, he never becomes a Gandharva jiva and so with others.

An objector says why do you take this passage or chapter to refer to Mukti. The answer is that in interpreting a passage we must see what is the commencement of it and what is the middle of it and what is in the end. So the commentator says :—

This passage opens with the statement (Mantra IV. 3. 36) *Sa yatra Ayam Animanam Nieti* and this refers to going to the Lord called Subtle at the time of the Mukti. In the middle of this passage occurs statement *Tasya hai tasya hridayasya agram pradyetate*, etc. "The Lord illumines the point of the heart. This also refers to Mukti. The passage ends with the statement *Tena dhirah apiyanti Brahmavida*. This also refers to Mukti. Thus construing the whole passage from its opening, middle and final statement it refers to Mukti. Similarly the statements *Svargam lokam ita urdhva vimuktah tena eti brahma vit punya krit faijasas*.

These also show that the subject matter of the whole passage is Mukti.

Even the lord Bādarāyana in the sutra (IV. 2. 17) says that this chapter deals with Mukti. He says :—

तदेकोऽग्निज्वलनं तत्प्रकाशितद्वारोविद्यासामर्थ्यात्तच्छेष-

गत्यनुसृतियोगाच्च हार्दानुगृहीतः शताधिक्या ॥

Then there takes place a lighting up of the point of His abode, and by the door so illumined by Him, he should depart through the hundred

and first artery, by virtue of the power of his wisdom and by the application of the memory of the path which results from such wisdom, and through the favour of the Lord in the heart.

The objector says that there are two kinds of Mukti, Saguna and Nirguna Mukti. The texts which describe enjoyments of various kinds refer to Saguna Mukti. But the real mukti is Nirguna in which there are no enjoyments. To this the commentator answers :—

There is no proof or authority for the statement that there is a kind of Mukti in which there is no enjoyment. The śrutis, smṛitis, the Itihāsas, the Purāṇas all describe that the Muktas enjoy various pleasurable experiences in Mukti and that there is no Mukti in which there is no enjoyment. Thus :—

(1). In the Taittiriya Upanishad (II. 1) occur the words “so śnute sarvān kāmān saha Brahmanā vipaśchitā,” meaning “the Mukta enjoys all objects of desire along with the all-knowing Brahman.”

(2). So also in the same Upaniṣad (III. 5) occur the words “etaṁ ānandamayam ātmānam upasankramya” Imān Lokān Kāmān Nikāmān rūpyanusancharan meaning the mukta reaches this ātman consisting of bliss and enters and take possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes.

(3). So also in the mantra (Rig Veda X. 71. II).

ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शकरीषु ।

ब्रह्मा त्वो वदति जातविद्याम् यज्ञस्य मात्रां विमिमीत उत्तः ॥

One Brahmā plies his constant task reciting verses : another Brahmā sings the holy psalm in Śakvari measures.

One more, Brahmā tells the lore of being, and one lays down the rules of sacrificing.

(4). So also in the mantra Chhandogya Upanishad VIII. 3. 4 occur the following words :—

परं ज्योतिरुपसं पथ स्वेन रूपेणानिनिष्पद्यत एष आत्मेति होवाच ।

Now the elect who has received the grace of Viṣṇu completely rises from out of his (final) body, and reaches the Highest Light, and appears in his true form verily He, the Lord is the Self, thus spoke (Ramā).

MANTRA IV. 4. 5.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्च-
क्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमय-
स्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो

धर्ममयोधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति यथाकारी
 यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो
 भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन ॥ अथो
 खल्वद्बुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क-
 तुर्भवति यत्कतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते
 ॥ ५ ॥

सः Saḥ, that ; far away at a distance. अयं Ayam, this ; very near. आत्मा Ātmā, Paramātmān : the All-spreading. वै Vai, indeed. ब्रह्म Brahma, the full or developed in the qualities. विज्ञानमयः Vijñānamayaḥ, the supreme knowledge : whose svarupa is knowledge. Here it is also to be understood that He is also अविज्ञानमयः (Avijñānamayaḥ), one whose Buddhi is not the बुद्धितत्त्वात्मिका (Buddhitatvātmikā), i. e., is not the substance of the Buddhistic matter of Prakṛiti. मनोमयः Manomayaḥ, the all-mind ; the sum of all the thinking minds. Also supply अमनोमयः (Amanomayaḥ), whose mind is not made of the mind or manastattva of Prakṛiti. प्राणमयः Prāṇamayaḥ, all the strength-substances. Also supply अप्राणमयः (Aprāṇamayaḥ), one whose Prāṇa is not made of the substance of the Prāṇa or the Āham-tattva of Prakṛiti. ऋक्षुर्देवः Chakṣurmayaḥ, the collection of all the presiding devas of sight ; the All-seeing. Supply अचक्षुर्देवः (Achakṣurmayaḥ), the presiding god, whose eye is not like the presiding gods of ordinary sight. श्रोत्रमयः Śrotramayaḥ, the collection of all the devas of hearing ; the All-hearing. Supply अश्रोत्रमयः (Aśrotramayaḥ), whose sense of hearing is not like the substance of ordinary senses of hearing. रुचिर्बिभ्वः Prithivīmayaḥ, the all-smelling. Smell is the *gūṇa* of earth. Supply also अरुचिर्बिभ्वः (Aprithivīmayaḥ), whose scent is not like that of the earth-substance or Prithivī-tattva. आपोमयः Āpomayaḥ, the All-tasting ; all the waters taken together. Supply अनापोमयः (Anāpomayaḥ), the Āpa or waters in Him are not what the ordinary waters are. वायुमयः Vāyumayaḥ, the All-acting ; the sum of all the Vāyus. Supply अवयुमयः (Avāyumayaḥ), whose Vāyu-substance is not what the Vāyu-substance ordinarily is. आकाशमयः Ākāśamayaḥ, all the Ākāśa substances ; the All-pervading. Supply अनाकाशमयः (Anākāśamayaḥ), in whom the Ākāśa-substance is not the ordinary आकाशतत्त्वात् Ākāśatattva. तेजोमयः Tejomayaḥ ; the supreme Light. अतेजोमयः Atejomayaḥ, whose light is not the light of the ordinary fire. काममयः Kāmamayaḥ, the highest in all his desires ; whose desires are ever for the highest. अकाममयः Akāmamayaḥ, whose desires are not the ordinary low desires. क्रोधमयः Krodhamayaḥ, all angers taken together ; whose anger is terrible. अक्रोधमयः Akrodhamayaḥ, whose anger is not merciless and painful like the anger of ordinary jīvas. धर्ममयः Dharmamayaḥ, the sum of all the qualities or dharmas, like Ānanda, etc. अधर्ममयः Adharmamayaḥ, the qualities in whom are not like the qualities of ordinary things. सर्वमयः Sarvamayaḥ, having all things of the Prakṛiti. असर्वमयः Asarvamayaḥ, everything in whom is

different from the things of Prakṛiti. तद् Tad, existing in all times. यद् Yad, existing in all space. एतद् Etad, existing in all causations. इदमयः Idamayah, Supreme Ruler (maya) of all that exists in idam or the present time. अदोमयः Adomayah, the Supreme Ruler of all that exists in adas (in the past and the future). इति Iti, therefore; since the Paramātmān is of such a nature. यथा Yathā, as. कर्तुः Kārī, making the jīva do as likes Him best. यथा Yathā, as. चार्ति Chārī, making the jīva behave as He likes it. तथा Tathā, so; such. भवति Bhavati, becomes (the jīva). सद्गुणः Sādhukārī, should He make the jīva work good. सद्गुः Sādhuh, good. भवति Bhavati, (the jīva) becomes. पापकर्तुः Pāpakārī, should He make the jīva do what is bad. पापः Pāpaḥ, bad; sinful. भवति Bhavati, becomes. पुण्येन Puṇyena, holy. कर्मणा Karmaṇā, by the acts. पुण्यः Puṇyaḥ, pure; holy. भवति Bhavati (the jīva) becomes. पापः Pāpaḥ, sinful. पापेन Pāpena, by the sinful (deeds). अथ Atho, hence. खलु Khalu, truly. अयम् Ayam, this. पुरुषः Puruṣaḥ, the jīva. काममयः Kāmamayah, subject to the will of the Lord. एव Eva, no doubt. इति Iti. आहुः Āhuḥ, they say. सः Saḥ, He; the Paramātmān. यथाकायः Yathākāmaḥ, of whatever desire. भवति Bhavati, is. तत्क्रतुः Tatkratuh, desirous of carrying that out; inclination. भवति Bhavati (the jīva) becomes. यत्क्रतुः Yatkratuh, desirous of carrying whatever out. भवति Bhavati, the jīva becomes. तत् Tat, that. कर्म Karma, work; deed. कुरुते Kurute, performs. यत् Yat, whatever. कर्म Karma, work; deed. कुरुते Kurute, performs. तत् Tat, that; according to that. अभिसंपद्यते Abhisampadyate, gets as a result; reaps.

5. That far away, though verily so near, that All-pervading and Ever-full Lord, is essentially and supremely All-knowing, All-thinking, All-exerting, All-hearing, All-smelling, All-tasting, All-acting, and All-pervading. (He is essentially and supremely) the highest Light, (but) not (material) light, the highest Desire, (but) not (worldly) desire, the Great-anger, (but) not (like mortal) anger, and the highest Quality, (but) not (worldly) quality. He is supremely All (because the cause of all). He exists in all time (tad), pervades all space in and out (yad), and is ever changeless through all causes of change (etad). He is the Supreme Ruler of all which exists in the present (idam-maya). He is even the Supreme Ruler of all which existed in the past or will come into existence in the future (adomaya-maya).

A jīva acts as the Lord makes him act, a jīva behaves as He makes him behave. Whom He causes to do good

deeds, he becomes good. Whom He causes to do evil deeds, he becomes a sinner.

Wherefore, they say:—This jīva is verily under the Will (of the Lord). Whatever desire the Lord has, so becomes the innate inclination (kratu) of the jīva, and as is his inclination, so is his deed, and as is his deed, so is his fruit.—294.

MADHVA'S COMMENTARY.

[In this Mantra occur the words Vijñāna-maya, Mano-Maya, etc. What is the force of the affix "maya" in these words. Maya generally means 'made of or consisting of,' but here it has a different force. The author explains it thus:—]

The affix maya has the force of denoting abundance, as well as the essential form of a thing. It has not the force of Vikāra or modification here.

[In this Mantra occur the words—"Sa vâ Ayam Atmā Brahma, etc." These words have been explained by others as applying to the jīva, but they apply to the Lord. The author shows it next:—]

The word Âtman here does not refer to jīva-âtman, but to the Supreme Self. The word Âtman comes from the root Tan, with the prefix Â, meaning Âtata or spread everywhere. He who spreads throughout the universe is called Âtman, therefore it applies to the Supreme Self. He has been called the Brahman, because He is full in all the qualities. He is called Sah, because He is far away. He is called Ayam, because He is very near to us. He is called Vijñāna-maya, because He is full of all knowledge, and his essential form is perfect knowledge. He is called Mano-maya, because His essential form is that of the Feeler of everything. He is called Prāṇa-maya, because His essential form is perfection of all power. He is called Chakṣur-maya, because His essential form is that of the seer of every thing. He is called Śrotra-maya, because His essential form is that of the hearer of everything. He is called Prithivī-maya, because He supports everything like the earth, and because all sweet scents are in Him. He is called Apo-maya, because He gives satisfaction and refreshment to all, as water satisfies the thirst of every one and refreshes all. He is called Vāyu-maya, because He has the form of being the agent of every act. He is called Ākāśa-maya, because He gives room or space to every one. He is called Tejo-maya, because His essential form is extreme luminosity. He is called Kāma-maya, because He has the highest desire

of all, inasmuch as, He desires to create, sustain, etc., this universe. He is called Krodha-maya, because His wrath is terrible against all evil-doers. The Lord is called Dharma-maya, because His form is that of bliss and joy. That is His Dharma or quality. He is also called by the negative attributes "Atejo-maya," "Akāma-maya," "Akrodha-maya," and "Adharma-maya," in the sense that His form is not of Prākṛitic matter; and, therefore, the qualities of material light, material desire, human anger, and material qualities or dharmas, do not exist in Him. The scent of Hari is not worldly odour, nor His satisfaction or refreshment is from physical water, nor is His light from this physical fire, nor is His strength from the Deva called Vāyu, nor is his hearing dependant on physical ear, nor is this physical Ākāśa and Manas, His Ākāśa or His manas. Nor is His Buddhi composed of the physical matter of the Buddhi Tattva, nor is His Ego made of the Aham-Tattva of the Prākṛitic matter, nor is His Chitta made out of the matter of the Mahattattva belonging to Prakṛiti, because all these various attributes of Prakṛiti are merely reflections of the qualities of the Lord. Therefore, Viṣṇu is called Sarva-maya, because He is the Primeval cause of everything. And, similarly, He is Asarva-maya, because He is not identical with anything. All the attributes (Guṇas) of the Lord are of Chit (intelligence) and Ānanda (bliss) in their essence, and which are the sources of all the Guṇas that exist anywhere else. Therefore, the qualities of the Lord are said to be quite different from any qualities of worldly matter.

[How can the Krodha (wrath) of the Lord be said to be unworldly? To this, the author replies :—]

The anger of the Lord has ever the essential quality of forgiveness in it, as well as of bliss and intelligence. [His anger is not blind, unintelligent, and merciless, but it is always accompanied with forgiveness and based upon dispassionate and calm reason, and meant to give ultimate joy to the person against whom His anger is directed.] How can then the anger of the Lord Viṣṇu be compared with the anger of ordinary jīvas? Thus all his attributes are totally distinct and different from the qualities of ordinary jīvas.

[An objector says :—All this may be quite true, but as regards the phrase Savā Ayam Ātmā, etc., all this is beside the mark. The whole passage refers to an ordinary jīva, and not to Lord Viṣṇu. To this, the Commentator says :—]

The released soul (Mukta) reaches the Lord Hari and gets the quantity of bliss, according to the nature of his Pūrva-Prajña or previous works.

[What is this Pârva-Prajña ? To this, the Commentator answers :—]

When a man gets Mukti, he gets the Lord Viṣṇu, whose form and nature have just been described, and he gets Him, according as his previous Prajñâ (प्रज्ञा) permits. By the word Pârva-Prajñâ (पूर्वप्रज्ञा) is to be understood the Prajñâ or knowledge regarding Viṣṇu, that a jîva has in him from beginningless time. Thus the Pârva-Prajñâ of Brahmâ and others differs from each other, according to the class to which the jîva belongs.

All this is from the Mahâmimāṃsâ.

The Lord has been called in this mantra (इदमय) idam-maya, because everything in the world which exists in the *present* time is under His control. He has also been called अदोमय (Adomaya), in the text, because everything that came to exist in the *past* and what will come to exist in *future*, both were and will be under the control of the Lord.

The affix "Maya" has the force of denoting superiority (pradhâna) as well as the essential nature, form or (svarûpa) of the thing denoted by that word, to which this affix is added. Therefore, Idam-maya and Ado-maya with the force of svarûpa mean—He whose form, though consisting of this (or the present time), has yet the form of *that* (namely, the past and the future time also). Such is the nature of the Lord Hari, because He is beginningless, endless and ever-existing. Therefore, He is *beyond* time as well as *in* all time.

These words Idam-maya and Ado-maya, with the force of Pradhâna or superiority, mean "He who is *superior* to *this* and to *that*, namely who is superior to *all*, because He is All-powerful, from beginningless and endless time."

[The words Tad, Yad, and Etad, though meaning ordinarily that, what, and this, do not mean so in this passage.]

The Lord Viṣṇu is called "Tad," because He is at the present time, just as He was in the past. Similarly, He is called "Yad," because He is in the inside, exactly He is in the outside. The epithet (Etad) has been applied to the Lord of the world, Vâsudeva, in order to show that He will ever be afterwards, as He is now.

[The Commentator now explains the words Yathâ Kâri, Yathâ Châri, Tathâ Bhavati, etc :—]

A being becomes what the Puruṣottama makes of him; he will be good and honest if the Lord makes him so; and sinner will be he, should the Lord be pleased to make him a sinner. If it please the Lord to make a man holy and pious, the man becomes holy and pious. A sinner and

unholy becomes he, if the Lord bids him be so. The wise say that all the beings are always under the direct will of the Lord.

The desires of a being have their origin in the desires of the Lord Viṣṇu ; so the beings act in obedience to the desires of the Lord Viṣṇu. The निष्ठा (niṣṭhā means faith or inclination and innate mental bent of a jīva) follows His desires, and so his acts follow His Niṣṭhā (निष्ठा), and the fruit that a man reaps is the outcome of his acts. The Lord's will being at the bottom of them all, the Lord has been called काममय (Kāmamaya). Such is the relation between the Lord and the jīva, and there is no exception to it.

(Under the circumstances, since a jīva has no independent will of his own) one may be led to think that there is unity between the Lord and the jīva ; one may ask where then does lie the difference between the Lord and the jīva ? In answer, it may be said, that the doctrine of unity between the Lord and the jīva has been refuted by the Bhagavān Vyāsa in the sūtra सुषुप्त्युक्तान्त्योर्भेदेन (Vedānta I. 3. 42).

"The text designates the Supreme Self as different from the jīva, whether it be in the state of deep sleep or at the time of departure."

Moreover, the doctrine of unity is quite incompatible with the śruti Prājñenātmanā anvarūḍhaḥ, Prājñenātmanā samparisvaktāḥ, etc.—"Mounted by the All-knowing Self," "embraced by the All-knowing Self" (Br. Up. IV. 3. 35 and 21.)

The opponent says : "The jīva and the Lord are really one, but, for conventional purposes, they are considered as different. The difference is, therefore, vyavahārika only. To this, the author replies :—

There is no proof of the existence of such a thing as Vyavahārika-Bheda or conventional difference. There is no authority to that effect.

[This difference, if not conventional, might be Prātibhāsika or illusive or erroneous, says the opponent. To this, we reply :—]

If the difference between the jīva and the Īśvara was based upon error or illusion only, then the above texts of śrutis would become useless and meaningless. The text of śrutis are admittedly free from all error and faults, and so it would not be proper to say that a doctrine established by śruti might be based upon illusion or error. To say so would be like the ravings of a mad man, for it would lead to the conclusion that the entire Vedas are unauthoritative.

[An objector says :—Why the Śruti should become unauthoritative merely because the doctrine of bheda is said to be erroneous ? So far as that particular doctrine is concerned, the teaching may be erroneous,

but other portions of the Śruti would remain authoritative all the same. Yajñadatta, on account of his obliquity of vision, may say that there are two moons, and that statement of his may be erroneous, but that does not mean that all his statements are erroneous, and that they are asidhha or wrong. To this, the author replies:—]

Because it is not possible that any statement of Śruti may be erroneous, because admittedly Śruti is faultless and all its statements are true.

[An objector says, "What is the harm, if we say that the statement of śruti regarding bheda is erroneous, but all the other statements of śruti are correct? If that be so, then those statements of śruti which you say prove abheda, may also be erroneous. What prevents them from being so, where there is no unvarying criterion of truth? If you still persist in saying that it may be so, then the author answers:—]

Then the result would be that, like the ravings of a mad man, the entire Vedas would become unauthoritative.

(If a particular statement of a person be erroneous, why should all his statements be rejected? That particular statement may have some cause, like defect in the eye-sight, to make it erroneous. To this, it is replied:—Where there is no other means of judging the truth of a person, but his own statement, and when one particular statement of that person is found to be erroneous, we must say that that person is unauthoritative. So the author says:—)

If a person poses as an expert, and is found to be in error in his own subject, that person becomes unauthoritative in every part of his subject, for unauthoritativeness does not mean anything else than this. A layman cannot judge that other statements of his may be true, when a particular statement of his is found to be erroneous.

(An opponent says, the unity between jīva and Īśvara is ineffable, and cannot be described by words. This Abheda is Anirvachanīya or indescribable. To this, we reply:—)

According to this opinion of the indescribability of Abheda, any mad man may assert any foolish proposition, and say, "This statement is correct, but there is no proof for it, because it is transcendental and Anirvachanīya." What is then the difference between the ravings of a mad man and the sayings of those who cannot adduce any scriptural authority for their statements and who try to hide their ignorance under the cover of Anirvachanīya.

(The other side may say, the ravings of the mad man are unauthoritative, because they assert propositions which are erroneous, but it does not

follow from this illustration that śrutis teach Bheda or difference as the final truth. May it not be that the śrutis teach Bheda as a conventional (Vyavahārika) truth, and not as a Pāramārthika or the highest truth. To this, we reply, that it is not so, for there is no proof that the Bheda is conventional only, and that the śrutis teach only the conventional truth.

If it be admitted that the difference between the jīva and Īśvara is erroneous, then this error itself may be based upon further error, and so no truth can be arrived at. On the other hand, there are authorities to establish Bheda :—)

अयं सहस्राष्ट्रिभिः सहस्रकृतः समुद्र इव पप्रथे ।

सत्यः सो अस्य महिमा गृण्यशवा यज्ञेषु विप्रराज्य ॥

(Rig. Veda VIII. 3. 4.)

“He, with his might enhanced by R̥ṣis thousandfold, hath like an ocean spread himself.

“His majesty is praised as *true* at solemn rites, his power where holy singers rule.”

This shows that the attributes of the Lord are true, and not imaginary. So also the text Taete Satyah Kamah, etc., (Chh. Up. VIII. 3. 1) “All these desires are *true*.” This also shows that the desires of the Lord are true.

Similarly, the following mantra (Rig Veda IV. 17. 5.) shows that all the jīvas live and have their being in the Lord, and that these jīvas have a real and true existence, and that they are not untrue.

यएक इच्छावयंति प्रभूसा राजा कृष्टीनां पुरुहुत इन्द्रः ।

सत्यमेनमनुविश्रेमदंति राति देवस्य गृणतो मघोनः ॥

“He who alone o’erthrows the world of creatures, Indra, the peoples’ King, invokes of many ;”

“Of a truth, all rejoice in him, extolling the boons which Maghvan the God hath sent them.”

The word “truth” as well as the whole of this mantra shows that the life of all jīvas depends upon the Lord, and that all the activity, rejoicing, &c., of this life is satya. How can then the difference between jīva and Īśvara be false and illusive ?

Moreover, the difference (Bheda) between jīva and Īśvara is not unreal, because it is true, by the fact of the imperative assertion of consciousness which says, “It is” ; and, moreover, because the functions and activities of the world, as well as the possibility of exertion for getting Mukti, depend upon the reality of this difference. It must not be said that

the only reason for believing in this difference is the proof given by one's consciousness and perception, and based upon belief only. It is possible that one's belief may be erroneous, as a person may take a mother-of-pearl for silver; but this false belief of his is liable to be corrected by true perception, when he knows that it is not silver, but a shell. In the case of the world and the *jīva* however, there is no such false perception. Every one sees this difference, and it cannot be said that all are in error. One man or two may be in error, and they may see silver where there is no silver, but others see the shell and do not mistake it for silver. But no one has ever seen that the *jīva* and *Īśvara* are one. In the *śrūti*s the attributes of the Supreme Self, such as omniscience and omnipotence, etc., are described as peculiarly belonging to Him. Everyone directly sees that the *jīva* is neither all-knowing nor present everywhere, like the God. In fact, everyone is conscious of *bheda*, and says, "I am separate from God;" for this is the response of consciousness of everyone. In fact, a *jīva* is ignorant, while the Lord is All-knowing; a *jīva* has small power, while the Lord is All-powerful, etc.

[An objector says: "Admitted that the response of every consciousness declares a difference, and admitted also that the possibility of all activities depends upon this difference, yet it would not prove that the difference is real and not false." To this, the author answers:—]

No one has ever perceived that there is any exception, anywhere, to this universal consciousness of difference, and to the impossibility of carrying on any activity not based upon such difference. Therefore, the non-reality of difference being itself non-existent, it follows that the response of all consciousness of all the *jīvas* regarding the reality of this difference is a true response, and the difference is true, and not merely subjective.

[An objector may say: "But a false perception may also give rise to activity; and, though the world is really false, yet it can give rise to all kinds of activities. Just as a man, who mistakes a rope for a snake, has all the activities which a real snake will produce, such as fear, trembling, etc., or such as perceiving some object in dream, while as a matter of fact the dream is false. We see that the false perception of the snake in the rope and of the dream-object is removed by the true perception. Therefore your argument that the *jīva* and *Īśvara* are different, because all activities depend upon such difference, falls to the ground."]

[To this, it may be answered that the activities seen in the case of mistaking a rope for snake, do not depend upon mistake or falsehood, but

upon one's knowledge, and it is this knowledge which is real (though the object giving rise to this knowledge is false), which gives rise to the activities of fear, trembling, etc. This knowledge is never sublated. Nor is an object seen in dream false, for we have already shown that these dream-objects are created by the Lord for the dreamer, and therefore they are true, so far as the dreamer is concerned. This also proves that the difference between *jīva* and *Īśvara* is not false. Therefore, the author says:—

The difference is not false, because we see that even after Mukti, the *jīva* is still dependant upon the Lord, as is taught in the present Upaniṣad in mantra (1. 5. 9., page 94) "He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. What-ever he desires, that even he gets from That Self (Hari)."

[An objector says : "In this mantra, there is no word showing that it applies to Mukti. It may apply to a *jīva* bound in *Samsāra*, and a *jīva* so bound is certainly dependant upon God. But after Mukti, he is not so dependent, because he becomes God." To this, the author replies :—]

This Mantra says that his Karma, or fruits of work are never exhausted. This refers to Mukti, for in the *Samsāra* condition, all Karmas are exhausted, after some time or other. It is only in Mukti that Karmas become exhaustless.

[An objector says : "Even in this *samsāra*, the Karmas may be said to be exhaustless in a limited sense, namely, that their effects are endless. One act leads to another act, and so the chain of causation is endless." To this, the author replies :—]

(You take the word "exhaustless" in a secondary sense ; for you admit that this chain of causation comes to an end with Mukti. So the Karmas in this world are not really exhaustless.) It is not proper to take the secondary meaning of a word by rejecting its primary meaning, when that meaning is possible. Therefore, the difference between the *jīva* and *Īśvara* is a real difference, and not imaginary.

[An objector says : "In the next part of this Mantra, the Lord is described as *Yathākāri*, *Yathāchāri*, and it means that the Lord does whatever He likes, and He conducts himself as he likes. Is the Lord then a wilful being ? How do you explain it ? To this, the Commentator answers :—]

The word *Yathākāri* means that, what the Lord causes a *jīva* to do, the *jīva* does that ; and the word *Yathāchāri* means that, whatever the Lord wishes the *jīva* to act upon in that manner the *jīva* behaves.

Note.—There is a difference between the Karma and Āchāra. Karma means ceremonial rites in general, while Āchāra means that portion of Karma rites which leads to purification or purificatory rites.

[The Commentator next explains the sentence:—Sayathā kāmō bhavati tat kratuḥ bhavati :—]

Whatever desire the Lord has, that very desire the Mukta jīva also has. In other words, the desires of a Mukta Jīva are co-ordinate to or in harmony with the desire of the Lord.

The word Kratu means determination or the volition in the mind of the jīva, such as, "I shall do such and such things." Such a volition arises in the heart of the jīva, because of the will of the Lord. The following śruti states also to this effect कामेन मे काम आयात् (Kāmena me kāmā āgāt) Taittirīya Āraṇyaka III. 15. 2. "Through (His) desire there came to me my desires."

MANTRA IV. 4. 6.

तदेष श्लोको भवति ॥ तदेव सक्तः सह कर्मणैति लिङ्गं
मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किंचिद्
करोत्ययम् ॥ तस्माद्धोकात्पुनरैत्यस्मै लोकाय कर्मण इति नुका-
मयमानोऽथाकामयमानो योऽकामो निष्काम आसकाम आत्म-
कामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

तत् Tat, to that effect. एषः Eṣaḥ, this; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, there is. अस्य Asya, his; of the jīva. लिङ्गं Liṅgaṁ, the subtle body: the passionate nature, the heart. मनः Manaḥ, mind. यत्र Yatra, where; in any object of desire. निषक्तं Niṣaktam, greatly attached, firmly fixed. सक्तः Saktah, attached (jīva). The worldly soul, not free from attachment. तत् Tat, it; the object of desire. एव Eva, certainly. कर्मणः Karmanā, deeds; activities. सह Saha, together with. इति Eti, gets: goes. अयम् Ayam, this; the jīva. इह Iha, here; in this world. यत् Yat, anything. किंचिच्चेद Kiñche, whatever: all. करोति Karoti, performs. तस्य Tasya, that. कर्मणः Karmanā, of the deeds. अन्तं Antam, end; fruit, exhaustion. प्राप्य Prāpya, having got. तस्मात् Tasmāt, that. लोकात् Lokāt, from the world; the world acquired by the deeds. पुनः Puṇaḥ, again. अस्मै Asmai, this. लोकाय Lokāya, to the world. कर्मणे Karmāṇe, in order to work. इति Eti, comes. इति Iti, so far. नु Nu, to be sure. कामयमानः Kāmayamānaḥ, the desirous. अथ Atha, now. अकामयमानः Akāmayamānaḥ, one who desires nothing. यः Yaḥ, who ever. अकामः Akāmaḥ, desirous of attaining the Lord Viṣṇu. अ A, Viṣṇu and कामः Kāmaḥ, desirous of. निष्कामः Niṣkāmaḥ, Having no desire for unworthy things. आप्तकामः Āptakāmaḥ, one who has obtained the object of his desire. आत्मकामः Ātamakāmaḥ, one whose desires are for the

Ātman. तस्य Tasya, his; of such a Mukta jīva. प्राणः Prāṇāḥ, the Prāṇas. न Na, not. उत्क्रान्ति Utkrānti, go out. ब्रह्म Brah̥ma, the Jīva: literally the great. एव Eva, only, and nothing else. सन् San, remaining. ब्रह्म Brah̥ma, Supremely Great, the Paramātmān. अपि Api, also. एति Eti, gets; goes, attains.

6. On this there is the following verse : " The (world) attached (jīva) certainly goes, along with all his activities, to that on which his heart and mind are firmly fixed. Having got there, on the exhaustion of whatsoever acts he had performed here on earth, he comes back again from that other world, to this world, in order to perform fresh acts.

So much for the non-Mukta jīva who is attached to (worldly) desires. Now, about the Mukta jīva. He does not desire anything (contrary to the will of the Lord), he desires the Lord Viṣṇu only, and has no unworthy desires. He has obtained all his desires, and his sole desire is the Ātman. His Prāṇas (vital spirits) do not go out again (for he has become an immortal), and always remaining great (Brahman), he enters the *Great* (Brahman) (at the time of Pralaya).—295.

MADHYA'S COMMENTARY.

[In this Mantra the author shows that the words Akāmayamāna, etc., do not apply to the non-Muktas and that there is no repetition in it].

A Mukta being is said to be निष्काम (niṣkāma), because in that state of Mukti he gets rid of the low and mean desires; he is अकाम (Akāma) because the whole tendency of his mind is directed towards the Lord A (अ) or Viṣṇu. The Mukta is called, similarly, Akāmayamāna, because, even those desires which may not be unworthy, are rejected by him, if ever such desire arise in his mind, when such desires are against the will of God. In fact, he has never any desire which is not in accordance with the desires of God.

He is called (Āptakāma), because, the Mukta jīva attains all the objects that he desires.

He is called Ātma-kāma, because the only object of his desire is the Lord, whose form consists of all-intelligence and all-bliss. And he is so called, because he gets a body consisting of Chit (intelligence) and Ānanda (bliss), by the force of his desire.

[In a previous Mantra it has been said that after the *jīva* goes out, the *Prāṇas* follow him. Now, it is said that the *Prāṇas* of a *Mukta jīva* never go out. How do you reconcile these two statements? To this, the author replies :—]

The *Prāṇas* of the *Mukta* never go out *again*, after his attaining *Mukti* ; in other words, a *Mukta* never dies again.

[The phrase *Brahmaiva San, Brahmapyeti* has been explained by others as meaning that "being Brahman, he goes to Brahman." This is wrong. The *jīva* never becomes Brahman. The first Brahman in this phrase means *jīva*, and the second Brahman means the All-full Lord. So the author explains this phrase :—]

The word Brahman is applied to *jīva* also, because the attributes are infinitely more vast (*Brihat*) than the qualities of inert matter. (The word Brahman literally means vast, great, full).

[The author next explains the phrase *Brahmapyeti*. The question arises : the *Mukta* had already obtained Brahman, as mentioned before, by the very fact that he was *Akāmaya māna*. Why does then the *śruti* again say that he obtains Brahman. Is it not a repetition? To this, the author answers :—]

The *Mukta jīva* obtains the Supreme Brahman in every *Pralaya*, and he never comes out of the Brahman, so long as the *Pralaya* lasts. During other times than *Pralaya*, namely, during the period of *Sṛiṣṭi* activity, the *Mukta*, of his own free will, enters into the Lord *Viṣṇu*, and comes out of his form, whenever he likes. [Thus there is a difference between the two statements regarding the entering into Brahman. During ordinary entrance into Brahman after death, the *Mukta jīva* can go out of Him at will, and enter into Him again at will. But in every *Pralaya* (to which the present passage refers), the *Mukta* does not go out of Brahman during that period.]

[The next question arises,—in times other than *Pralaya*, when the *Mukta*, of his own will, enters into and comes out of Brahman, is he subject to pain and sorrow when he is away from Brahman? To this, the author answers :—]

The *Mukta* is never subject to pain and sorrow, but he goes out and enters into Brahman, ever enjoying all sorts of pleasure, under the control of the Supreme *Ātman* (*Ātmavān*, meaning controlled by the *Ātman*).

[Having explained the words *Akāmaya māna*, etc., as applying to the *Muktas*, the author now shows that they do not apply to non-*Muktas* :—]

A non-*Mukta* can never be said to be an *Āptakāma*, because his

desires are liable to be frustrated. He is never an Âptakāma in the primary sense of the word.

[An objector says, the word Brahman applies to the Supreme Lord generally. Why have you explained it as meaning jīva in the sentence Brahmaiva San ? To this, the author answers :—]

The next sentence Brahmapyēti shows that the first Brahman must mean jīva. The sentence (Brahmapyēti) "gets to the Brahman" indicates that the word Brahman, that precedes this sentence, must mean the jīva (and not the Paramātmān). (For a person, who is himself a Brahman, cannot be said to go to Brahman or go to himself).

[An objector says : going to Brahman would not be inappropriate, even if the first Brahman be taken in the sense of the Supreme Lord. "Going to Brahman" would mean recognising himself as Brahman. Brahman through his own Avidyā becomes a jīva, and through his own Vidyā he becomes Mukta. Therefore, in his condition as a jīva, he did not know himself as Brahman, but when his nescience is destroyed, he knows his Brahmanhood, which never had left him and which he always had. It is in this sense that the śruti says that "he goes to or obtains Brahman." As a son of king, brought up in the house of a hunter and ignorant of his parentage, thinks that he is a hunter's son, and does not know that he is a prince, the son of a king : but when he is told by some reliable person that he is not the son of a hunter, but of a king, then it is said that he has obtained princedom, though he was a prince always. Or, to take another illustration, a man had a necklace of pearls round his throat, but forgetting it, he searched for it everywhere ; but when he is told by a person (your ornament is round your throat) he at once sees it and says I have obtained my necklace," so the word "obtained" is used in this sentence "being Brahman, he obtains Brahman." To this, the author replies :—]

If the sentence meant the destruction of nescience and the recognition merely of the fact that he is Brahman, then the wording ought to have been "Svasya Brahmatam vijānāti," and not "Brahmapyēti." For no one ever uses the word Apyēti "obtains", in the sense of Vijānāti "knows." A person who recognises himself as Brahman, does not say, "I have obtained Brahman, or gone to Brahman." If the son of a king, who from his childhood knew not that he was a king's son, comes to know that he is the son of a king, we say "Rājputratvenātmānam vyajānāt," "knows himself to be the son of a king," but we never say, "Rājputram-Apyēti" "he obtains [the position of] a king's son." Again, those philosophers may say that before getting Mukti, the jīva forgot his Brahman

nature ; and the moment he gets Mukti, the remembrance of his Brahman nature prevails and makes him recognise himself as the Brahman. To them, we reply. But this cannot be. Suppose a man forgot the jewel of his necklace, and after a long time he finds the jewel and comes to know it as his, which he had forgotten, what do we say then ? We never say that he has got it "prāptaḥ" ; but we say he recognises it "Vijñātaḥ." These considerations also lead us to this conclusion, that, of the two words, Brahman (ब्रह्म) in the text, the preceding one cannot but mean the jīva.

MANTRA IV. 4. 7.

तदेष श्लोको भवति ॥ यदा सर्वे प्रमुच्यन्ते कामा येऽस्य
हृदि श्रिताः॥ अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥
यद्यथाऽह्निर्लव्यनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं
शरीरं शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव सोऽहं
भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

तत् Tat, to that effect. एषः Eṣaḥ, this ; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, is. अस्म्य Asya, his ; of the jīva. ये Ye, those. हृदि Hṛdi, in the heart. श्रिताः Śritāḥ, present ; dwelling. कामाः Kāmāḥ, desires. सर्वे Sarve, all. यदा Yadā, when. प्रमुच्यन्ते Pramuchyante, leave ; quit. Supply तदा मुक्तोभवति (Tadā Mukto bhavati). Then he becomes Mukta or liberated. अथ Atha, then ; after the jīva has got Mukti. मर्त्यः Martyaḥ, the mortal being. अमृतः Amṛitaḥ, deathless ; immortal. भवति Bhavati, becomes. अत्र Atra, in this condition ; in Mukti. ब्रह्म Brahma, the Brahman. समश्नुते Samaśnute, enjoys. इति Iti. तत् Tat, it is ; thus, यथा Yathā, just as. अह्निर्लव्यनी Ahinir lavyanī, the slough of a serpent. वल्मीके Valmīke, on an ant-hill. प्रत्यस्ता Pratyastā, abandoned ; thrown away. मृता Mṛitā, dead. शयीता Sayitā, is lain ; lies. एवम् Evam, in that way. एव Eva, just. इदं Idam, this. शरीरं Śarīram, body ; the gross body, when abandoned by the jīva. शेते Śete, lies. अथ Atha, then ; when the gross body has been abandoned. अयम् Ayam, He ; the jīva. अशरीरः Aśarīraḥ, incorporeal ; that has no gross body. Supply भवति Bhavati, becomes. प्राणः Prāṇaḥ, Prāṇa The Great Life. ब्रह्म Brahma, the Paramātmā. एव Eva, to be sure. अमृतः Amṛitaḥ, deathless ; immortal. तेजः Tejaḥ, All-light Śri. एव Eva, as well. सः Saḥ, thus instructed. अहं aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (bulls and elephants). ददामि Dadāmi, give. इति Iti, thus. वैदेहः Vaidehaḥ, The king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ह Ha, formerly.

7. And to that effect is the following verse :—when all those desires which have their abode in his heart are

destroyed (then he becomes Released), and then (after Release), this (once) mortal (Jīva) becomes Immortal (for he never dies again). In that state, he enjoys Brahman completely, at his pleasure.

And as the slough of a serpent lies on an ant-hill, dead and abandoned, just so this body (lies abandoned) and the jīva becomes bodiless (and hence Immortal). Immortal is even the Great Life, Brahman (Viṣṇu), and Immortal also is the Great Light (Śrī)," (thus taught Yājñavalkya.)

Janaka, the King of Videhas, said :—"I give you, Sir, a thousand (bulls and elephants)."—296.

MADHVA'S COMMENTARY.

(The author now explains the words "Atha martyo mṛita bhavati," "then the mortal becomes immortal.")

Here the word *Atha* means after the attainment of Mukti; for, when Mukti has been once obtained, there is no more death to that jīva.

(The word *सम* in *saṁ samānute* means :—A Mukta-jīva enters, of his own free will, into the Supreme Brahman, and, of his own will, he comes out of Him. And thus he enjoys Brahman (*Brahmasamānute*). This enjoying of Brahman consists in the acts of seeing, etc., of the Lord.

NOTE.—The force of the word *Sam* in *Samānute* is to indicate that the Mukta, of his own accord, enters into the Brahman, and goes out of it.

The clause *Hṛidiśritā* qualifies the word *Kāma*, and that sentence means that all those desires only, *which dwell in the heart*, become destroyed and undone, and not *all* desires. (Only those desires which have their seat in the heart cease to exist in the state of Mukti,) but other desires which have their seat in the essence (*Svarūpa*) of the jīva, do not cease; for the Muktas certainly have these desires. (The heart-seated desires only vanish), because the heart or the organ, called *Antahkaraṇa*, disappears in Mukti and no longer exists; and, consequently, the desires which have their origin in the heart also disappear with it. This applies certainly to the Muktas only, and not the non-Muktas. Because of a non-Mukta, the desires never vanish in their entirety.

(If you say that of non-Muktas also all desires vanish in the condition of *Suṣupti*, &c., then we answer :—)

In *suṣupti*, and swoon and conditions akin to it, the desires do not

vanish entirely, they are merely non-manifest and are latent only. Because after coming out of deep sleep, etc., these desires manifest themselves, as they were lying hidden in the Vāsanās or latent impressions of the jīva. So with the rise of the Vāsanās, the desires come up again.

NOTE.—So those desires that have their origin in the heart, disappear in the Mukta condition; but other desires, called (svarūpa bhūta) remain, for they have not their origin in the heart. It must be borne in mind that the desires that have their origin in the heart do never leave a being, unless he gets Mukti. True, we have no desires whilst we have sound sleep, but it is only because they are overpowered by Tamas or ignorance. In deep slumber, the desires have never been up-rooted, because there is Vāsanā at the bottom.

It has been said in the Brahmatarka: "The desires of a being are sure to have their seat in the heart, until he gets Mukti; for, when the Jīva gets Mukti, his heart disappears; and the heart disappearing, where would the desires find their seat?).

"In the Svarūpabhūta Chitta, all desires of the jīva are essentially blissful, as they belong to the very nature of the jīva." The desires that are essentially painful (as of inmates of hell), or have their origin in Prakṛiti, do not find any scope in the Mukta Puruṣas (for they have no Prākṛitic matter in the constitution of their Ātmic bodies or svarūpa-deha)".

NOTE.—The Muktas have no antaḥ-karapa or a mental body. They have got only the svarūpa body. So also those who are condemned to everlasting hell, who have gone into darkness, have also no mental body; they have also got Svarūpa deha only. But their svarūpa-dehas, unlike those of the muktas, have the very essence of pain in them. They are everpainful. So a Svarūpa-deha or a spiritual body need not necessarily mean a blissful body. The spiritual bodies of demons in hell, are bodies of torture.

[Then occurs the following passage:—Atha Ayam Aśarīraḥ Amṛitaḥ Prāṇo Brahmaiva Teja eva. Others have taken it as forming one sentence, and they translate it:—"but that disembodied immortal spirit (prāṇa, life) is Brahman only, is only light,." They apply this to Jīvan Mukta. But, according to Madhva, this passage contains three sentences and applies to three beings; the first portion Atha Ayam Aśarīraḥ applies to the jīva, who has become Mukta. The second portion Amṛitaḥ Prāṇo Brahmaiva applies to the Supreme Brahman, and the third portion, Tejaḥ eva, applies to the Goddess Śrī. The Commentator, therefore, explains it thus:]

Ayam this jīva, Atha, then after Mukti and not before, Aśarīraḥ, becomes bodiless.

[Then, in order to show the difference between the jīva and Īśvara, the śruti goes on to say:] Amṛitaḥ Prāṇo Brahmaiva—The Immortal Prāṇa is none but Brahman. The word Amṛita means here, he who was never subject to death, who had never died, and never will die. The word Prāṇa here is also the name of Parama-Brahman, and does not denote the chief Vāyu.

[Then comes the question, how do you say that Prâṇa is the name of Brahman. To this, the Commentator answers by quoting from this very Upaniṣad (III 9.9).] The question is asked there, who is the one God, and the reply given to this is, Prâṇa, and the śruti goes on to say he is Brahman, he is called Tyad.

The next sentence, Teja eva, means the Goddess Śrī or Light or Tejas, who is also eternally immortal like the Supreme Brahman. The force of the word 'eva' here is to indicate that the jīva, though he has now become Mukta, is not Amṛita, in the sense of one who was never subject to death. Others, like the Muktas, become Amṛita only after getting Mukti. But before that, they were subject to death. As says the Nāradiya: "The immortality of others (than Brahman and Śrī) is owing to the grace of Viṣṇu. The Lord Bhagavan and the Goddess Śrī, are eternally immortal, and no one else."

The author then gives another extract to prove that the word Prâṇa here means the Lord Viṣṇu. In the same it is said:—"Prâṇa is verily the Lord Viṣṇu, and he is so called, because He is the Supreme Leader (Pranatri) of all. And Tejas is the name of Śrī, because Śrī is the universal Light."

MANTRA IV. 4. 8.

तदेते श्लोका भवन्ति ॥ अणुः पन्था विततः पुराणो
माऽस्पृष्टोऽनुवित्तो मयैव ॥ तेन धीरा अपि यन्ति ब्रह्मविदः
स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

तत् Tat, to that effect. एते Ete, these. श्लोकाः Ślōkāḥ, the verses. भवन्ति Bha-vanti, are. अणुः Aṇuḥ, narrow; subtle. विततः Vitataḥ, extended; straight out-stretched. पन्थाः Panthāḥ, path; the way to bliss. पुराणः Purāṇaḥ, old; eternal, ancient. मां Mām, Śrī; by Light. स्पृष्टः Spristaḥ, touched, served, revealed, bathed. मया Mayā, by Śrī, by Light. एव Eva, only. अनुवित्तः Anuvittaḥ, known. ऊर्ध्वः Urdhvaḥ, high above all, the Lord who is the best of all. तेन Tena, through his favour. धीराः Dhīrāḥ, the wise. ब्रह्मविदः Brahmadīdāḥ, the knowers of the Brahman. इतः Itah, from this world. विमुक्ताः Vimuktāḥ, freed. स्वर्गं Svargam, the knowledge of bliss derived from the enjoyment of one's own pure self. लोकं Lokam, world; Vaikuṇṭha, &c. अपि Api, also. यन्ति Yanti, get; attain.

8. To that effect are also the following verses: "That Ancient, Narrow, Outstretched (straight) Path (Brahman) is bathed by Light (Mā-Śrī), yea is known to Light (Mā-Śrī). (That Path is) high above all (ūrdhva). Through His (grace)

the wise knowers of Brahman, becoming fully released from this (world), go to Svarga, Vaikunṭha, (the world of joy eternal).—297.

MADHVA'S COMMENTARY.

Now the author explains the Mantra *Aṇuḥ panthā Vitataḥ purano*, etc. This has been translated by others as:—

“The small old path, stretching far away, has been found by me. On it sages, who know Brahman, move on to the Svarga-loka (heaven), and thence higher on, as entirely free.” This is wrong. The word *panthā* is the name of the Lord Viṣṇu, and the word *Mām* does not mean “me,” but it means the Goddess Śrī, for *Mā* is the name of that Goddess. So the Commentator says:—

The Lord Hari has been called *Panthā* in the Mantra, because when one gets Him, He gives him immortal bliss. The Lord is called “(Aṇu)” or subtle, because He is inside the hearts of all *jīvas*, and He is *vitata* or stretched, because He is out-side of them all. Because “(Mā)” or Śrī touches the Lord, therefore, He is called *Śrīpati*. One with whom Śrī is in direct contact, and therefore, it is Śrī alone who knows the Lord directly. Through the favour of this Lord all who get *Mukti* go to the world of Viṣṇu. The Lord is called “*ūrdhva*” or high above all, because He is higher up than everything else in the world.

MANTRA IV 4. 9.

तस्मिञ्छुमुत नीलमाहुः पिङ्गलः हरितं लोहितं च ॥ एष
पन्था ब्रह्मणा हानुवित्तस्तनेति ब्रह्मविष्णुकृत्तैजसश्च ॥ ९ ॥

तस्मिन् Tasmin, in Him; in Lord Hari. शुक्लं Śuklam, the White Vāsudeva. उत Uta, also. नीलं Nilam, the blue; Aniruddha. पिङ्गलं Piṅgalam, the yellow; Saṅkarṣaṇa. हरितं Haritam, the green; Pradyumna. लोहितं Lohitam, the red; Nārāyaṇa. च Cha, and. आहुः Āhuḥ, they say. एष Eṣaḥ, He; the Lord of these five forms. पन्था Panthāḥ, the way to bliss. ब्रह्मणा Brahmanā, by Brahmā, by the fourfaced god Brahmā. हानुवित्तः Anuvittāḥ, known. च Ha, it is well known. तेन Tena, through His favour or grace. ब्रह्मविद् Brahmvit, the knower of the Brahman. तैजसः Taijasah, the knower of the Tejas or Śrī. पुण्यकृत् Puṇyakṛit, the doer of pious deeds. एति Eti, goes to.

9. The wise say that in Him, called the Path, is the White (Vāsudeva), (also) the Blue (Aniruddha), the Yellow (Saṅkarṣaṇa), the Green (Pradyumna), and the Red (Nārāyaṇa).

That Path is known to the fourfaced Brahmâ. And through His (Lord's) grace, he who (1) knows Brahman and also (2) knows the Tejas or Sri, and who (3) does the works of the Lord, reaches that Path.—298.

MADHVA'S COMMENTARY.

Of that high-souled Viṣṇu, the wise say, that there are five forms or aspects, having five colours. And that Viṣṇu is called the Path. Though they are essentially one, they are divided into five modes. The white aspect of the Viṣṇu is called Vāsudeva, the blue is called Aniruddha, the yellow is Saṅkarṣaṇa, the green is Pradyumna and the red is said to be the colour of Nārāyaṇa. These five colours or forms are found in the unborn Hari. (They are divided into five different forms, yet they are not separate from each other, in their essence and reality). This is the Path, and is known to the lotus-born Brahmâ always. Similarly, he who knows (1) the essential form of the Supreme Brahman and is therefore a Brahma, *viz.* (2) who knows also the essential form of the Great Light Sri, and who is therefore called Taijasa, because he knows fully the form of this Tejas; (3) and who performs all the works of the Lord, and is therefore called Puṇyakṛit, even such a person (who has these three attributes, namely, who knows the supreme Brahman, who knows the Goddess Sri, and who does good deeds) attains this goal through the grace of the Lord. Therefore, the Lord Keśava is himself called the Path. Though he is always free from Svagata bheda differences (in His own form), yet the Lord God is considered as having different forms, in order to give rise to various forms of activities and experiences to the jīvas. So the Lord is said to have five forms. These forms, though not separate from the Lord, are yet considered as five, and so they appear to be really five.

Note.—These are the five colours of the Lord Hari. He who is of five different colours is in reality the one and the same Lord, and He is the Panthâ (the way to bliss). He is also known by Brahmâ, the lotus-born. He who has the direct knowledge of the Parabrahman is called Brahmanvit, and he who knows the goddess Tejas, is termed Taijasa. One who does the work of the Lord is called Puṇyakṛit; and these words have been used in this sense in the Mantra. A man who is so, *i.e.*, a man who knows the Panthâ and who is Taijasa and Puṇyakṛit at the same time, gets to the world of the Lord Viṣṇu, through His grace.

Moreover, the Lord Keśava Himself and no one else is the Panthâ or the way to bliss. The Lord has no variety within Himself; but it is He who is at the root of all the varieties in practice only that people see in Him. Since the same Lord is five lords, therefore, the difference in them is not unreal.

MANTRA IV. 4. 10.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ॥ ततो भूय इव
ते तमो य उ विद्यायाः रताः ॥ १० ॥

अन्धं Andham, blinding; dense. तमः Tamah darkness. प्रविशन्ति Praviśanti get into. ये ye, who. अविद्या Avidyām, opposite knowledge; false knowledge. उपासते Upāsate, worships. ये Ye, whoever. विद्यायां Vidyāyām, in the knowledge. उ U, only. रताः Ratāḥ, attached; given to. ते Te, they. ततः Tataḥ, from them भूयः Bhuyah, more. इव iva, as if; still. तमः Tamah, darkness.

10. They who follow after Avidyā (worship deities other than the Lord) enter into gloomy darkness; into, undoubtedly, even greater darkness than that go they who are devoted to vidyā only (and do not correct the wrong notions of others).—299.

MADRVA'S COMMENTARY.

They, are the worshippers of the Lord in a way other than the true one, verily go to lower darkness. (Such persons are called the worshippers of Avidyā). To a somewhat greater darkness do they go, who do not censure persons holding wrong opinion. Such men are called worshippers of Vidyā. They go to the greater darkness, because they had the advantage of getting knowledge from a true teacher, but owing to their perversity of intellect, and not understanding fully the teachings of their master, they have their faith fixed in a false and contrary doctrine. Such persons, therefore, are greater sinners. It is a well-known saying that he who sins through ignorance, or through the misfortune of not having obtained a true teacher does not know the truth, is less sinful than that person, who, having the benefit of getting a true teacher, has not faith in that teacher. Therefore, the sin of this second person is greater than that of the first.

Note.—This Mantra occurs in the Īśāvāsyā Upaniṣad also, verse 9, and is thus explained in the Kūrma Purāṇa:—

"Verily, the worshippers of other deities than Viṣṇu go to blinding darkness, but undoubtedly to greater darkness they go, who do not condemn such persons (and fail to try to correct their mistakes). Therefore, those, who know the Lord Nārāyaṇa, in His true form, as free from all evils, and who also condemn the worshippers of false deities, are truly the good people."

"Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and by knowing the truth, whose nature is joy and knowledge, attain such joy and knowledge."

MANTRA IV. 4. 11.

अनन्दा नाम ते लोका अन्धेन तमसाऽवृताः ॥ ताश्चे
प्रेत्याभिगच्छन्त्याविद्राशोऽबुधो जनाः ॥ ११ ॥

बुधः Budhaḥ (In the presence) of the wise. Madhva reads it so, instead of abudhaḥ. अविद्वान् Avidvāṣaḥ, who do not know of the Lord. जनाः Janāḥ, men. ते Te, they. प्रेत्य Pretya, going from this world after death. अन्धेन Andhena, blinding; dense. तमसा Tamasā, with darkness. आवृताः Avritāḥ, covered; filled. अनन्दाः Anandāḥ, unpleasant; blissless. नाम Nāma, by name. ते Te, those. लोकाः Lokāḥ, worlds. ताव Tān, to them. अभिगच्छन्ति Abhigachchanti, go towards.

11. Those who do not know the Lord, even when the Wise are there to teach them, go after dying to those worlds which are covered with blinding darkness, and are called anandā or bliss bereft.—300.

MADHVA'S COMMENTARY.

Because its essential form is eternal pain, that region of eternal darkness is called Anandā or blissless.

(Now, the author explains this Mantra :—)

Those, who do not know the Lord Hari, even when a competent teacher is present to instruct them, also go to blinding darkness, whose essential nature is absence of all happiness: and where one lives in misery for ever. This is also in the same book.

(The word budhaḥ in the Mantra is in the Nominative case; how do you explain it in the genitive case, by saying ("in the presence of the wise.") To this, the author answers :—)

The word Budhaḥ means "Budhaḥ sakaśe pi avidvāṣaḥ," "who are ignorant even in the presence of the wise." "(The wise person being there to teach, who do not take advantage of him.)" This is explained on the following authority :—"A wise teacher is called Bhut (भुव), because he gives bodha. If a wise person is present there, ready to impart instruction to one, then those who do not learn and know Hari from him, also go to that darkness, whose nature is sorrow, and highest misery of every sort."

Note.—The word budhaḥ in the text is, therefore, the genitive case of the noun bhut, the form assumed by the noun budh, in the first case singular. It is not the nominative singular of the noun budha. The other reading is abudhaḥ. If it be taken as the nominative singular of abudha, then the construction is wrong, for the word avidvāṣaḥ is in the plural number, and so also the word janāḥ, while this is in the singular.

MANTRA IV. 4, 12.

आत्मानं वेद्विजानीयादयमस्मीति पूरुषः ॥ किमिच्छन्कस्य
कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

चेत् Chet, if. पूरुषः Puruṣaḥ, the jīva. अयम् Ayam, he; the Paramātmān. अस्मि Asmi, I am. इति Iti, in this way. आत्मानं Ātmānam, the Paramātmān. विजानीयात् Vijāniyāt, should know. किम् Kim, what. इच्छन् Ichchhan, wishing. कस्य Kasya, which. The ordinary form should be कस्मै Kasmāi. कामाय Kāmāya, for the object of desire. शरीरं Śarīram, the body. अनुसंज्वरेत् Anusamjvaret, make feel painful or miserable.

12. If a man (jīva) were ever competent to realise the Supreme Self as "I am he," then how can he ever suffer pain from bodily injury or from frustrated wishes and desires? (Since he is not so, he is never entitled to say, "I am He," but should say instead "I am His.")—301.

Note.—This Mantra explains Mantra 10, and shows that the wrong worshippers of the Lord, who go to Darkness, are those who say "I am He." But to greater Darkness they go who, though told that they should say, "I am His," insist in saying "I am He."

MĀDHVA'S COMMENTARY.

If a jīva becomes fit to know the Supreme Self as "aham asmi iti," then how can he suffer pain when his body is cut or wounded, &c., for his sorrows arise from his contact with a body. Therefore, when, through the grace of Viṣṇu, the jīva becomes free from sorrow (by becoming bodiless), he, as mukta, will enjoy the reflected bliss of the Lord.

(But how can the jīva realise that he is Brahman? To this, it is answered, that he can never become Brahman, and the words "Ayam asmi" do not mean "I am that," but they mean, "I am His." So the author goes on:—)

"The Lord Puruṣottama is eternally free (the jīva is bound and becomes free, through the grace of God), the Lord is full of highest bliss (the jīva is subject to misery), the Lord is independent, the jīva is dependent. How should then the jīva be fit to know "I am He?" Therefore, the jīva can never know that he is Brahman, and can never say "I am He." Therefore, the words "Ayam asmi" should be explained as meaning "I am His" ("tadiyo' smi.") The wise should know it always in this sense." This is also in the same book.

Note.—This is one explanation of "Ayam asmi;" another explanation given in the śāvāsya of a cognate phrase "so' ham asmi" is that the name of the Lord is "Asmi"—"I am." The word Asmi is an ancient name of the Lord, found in the Zendavesta as well as in the Bible. It means "I am that I am." (See Sacred Books of the Hindus, śāvāsya Upaniṣad.)

MANTRA IV. 4. 13.

यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्संदेहे गहने प्रविष्टः ॥
स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥१३॥

हि Hi, Because. सः Sah, that. आत्मा Ātmā, Ātman; the Paramātmā. सर्वस्य Sarvasya, of all. कर्ता Kartā, Creator; doer. सः Sah, He. विश्वकृत् Viśvakṛit (All doing; all-creating). The Creator of Vāyu, called Viśva. अस्मिन् Asmin, this. संदेहे Sandehe, in the body. गहने Gahane, in the cavity of hearts; in the heart of hearts. प्रविष्टः Praviṣṭah, having entered. प्रतिबुद्धः Pratibuddhaḥ, The all-knowing; the Eternally enlightened. आत्मा Ātmā, The Paramātmā; The Lord. यस्य Yasya, whose; by whom. अनुवित्तः Anuvittah, known. तस्य Tasya, his; of the worshipper. लोकः Lokah, the heaven. सः Sah, He; the knower. उ U, one; the chief, the highest. लोकः Lokah, the heaven; the world of Viṣṇu. एव Eva, even; the well-known.

13. Whoever has found the All-knowing Supreme Self as dwelling in the cavity of the heart in the body and as the Creator of Vāyu and the Maker of everything else, for him is the World, yea the highest World (of Viṣṇu). 302.

MADHYA'S COMMENTARY.

Whoever knows the (Ever-wakeful) All-knowing Lord Puruṣottama, for him is the world, yea that one world, which is the world of the Supreme Self. That Supreme Viṣṇu is the Creator of the Great Vāyu even and so He is called Viśva-kṛit, for the word viśva means Vāyu; for he is the collective aggregate of all jīvas, and hence called "viśva" or "all." Viṣṇu is the Creator of others than Vāyu also, and so He is called Sarvasya-kartā. For Viṣṇu alone is the Creator of all. He has entered in the cavity of this body, called sandogha. The knower of this Viṣṇu goes to the world of Viṣṇu, through His grace, and remains there for ever.

MANTRA IV. 4. 14.

इहैव सन्तोऽथ विद्वस्तद्वयं न चेदवेदीर्महती विनष्टिः ॥ ये
तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥ १४ ॥

अथ Atha, now. इह Iha, he being present; whilst a wise man is available. This word refers to बुध Budha in the previous Mantra. संतः Santah, the good (people); holy-hearted. वयम् Vayam, we. तत् Tat, That; the Parama Brahman. विदुः Vidma, know. चेत् Chet, if. न Na, not. अवेदीः Avedīh, dost know. महतीः Mahatīh, great; immense. विनष्टिः Vinastīh, calamity; loss. ते Te, they. अमृताः Amṛitāh, immortal. भवन्ति Bhavanti, become. ये Ye, who. एतत् Etat, Him; Parabrahman. विदुः Viduḥ, know. अथ Atha, on the other hand. इतरे Itare, others; who do not know the Brahman. दुःखम् Duḥkham, misery; blinding darkness. अपि Api, even. यन्ति Yanti, go. एव Eva, certainly.

14. Here, indeed, are the wise ; and so we, God-fearing people have availed ourselves of their presence, and learnt the Supreme Self from them. Know Him thou also, for if thou dost not know him now (while the Great Teacher is present), great will be thy calamity hereafter. They who know Him verily become immortal, while others (who reject the teaching of the Great Teacher) will, indeed, go to misery.—303.

NOTE.—The word “ iha ” meaning “ here,” alludes to the “ budh ” or the Enlightened Teacher, referred to in the previous Mantra eleven. When, through great good fortune, a Teacher comes out, one must take advantage of his physical presence on this earth ; unfortunate, indeed, are they who, living in the age of such a Teacher reject his teaching, and do not benefit by his gracious presence.

NOTE.—Compare the cognate verse Kena Upaniṣad Mantra 13.

MANTRA IV. 4. 15.

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ॥ ईशानं भूतभव्यस्य
न ततो विजुगुप्सते ॥ १५ ॥

यदा Yadā, when. भूतभव्यस्य Bhūtabhavyasya, of what has come to be, and of what will come to be. ईशानं Īśānam, the Ruler ; one who lords it over. देव Devam, the Deva ; the god that plays with. एतम् Etam, this. आत्मानं Ātmānam, the Paramātmān. अञ्जसा Añjasā, justly. अनुपश्यन्ति Anupaśyanti, see ; know. ततः Tataḥ, then. न Na, not. विजुगुप्सते Vijugupsate, do not wish to hide themselves ; there being no cause of fear.

15. Those who clearly see this Supreme Self, the God, the Ruler of the Present and the Future, are never afraid, because (of this knowledge, for they always see Him near by to protect them).—304.

NOTE.—Compare Katha Upaniṣad IV. 5.

MANTRA IV. 4. 16.

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ॥ तद्देवा ज्योतिषां
ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

अहोभिः Ahobhīb, together with the days ; the planets. The rotation on their axis causes day and night. संवत्सरः Samvatsarah, the year ; the sun. The revolutions round the sun cause the year. यस्मात् Yasmāt, from whom ; in whom, round whom. अर्वाक् Arvāk, inside ; within its limit. परिवर्तते Parivartate, rolls ; revolves. तत् Tat, that. ज्योतिषां Jyotiṣām, of all lights. ज्योतिः Jyotiḥ, light.

आयुः Āyuh, firm ; constant, immoveable. अमृतम् Amṛitam, immortal. देवाः Devāḥ, the devas. उपासते Upāsate, worship. ह Ha, it is well-known.

16. He round whom the Sun (the year) revolves along with all the planets (days), Him the devas worship as the Light of lights, the Fixed (centre), the Immortal.—305.

Note.—This describes the Lord as the central Sun, round whom revolve all suns, carrying along with them their planets. This central Sun is the Āyus or the Fixed one. The suns are called the year, and the planets are called the days.—

MADHYA'S COMMENTARY.

He is the Lord, for whom the years and the days produce no change ; for He is Eternal and Changeless. He is the Light of lights, and the Immoveable One. All the devas worship Him.

MANTRA IV. 4. 17.

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ॥ तमेव मन्य
आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

यस्मिन्, Yasmin, in whom. पञ्च पञ्चजनाः Pañchapañchajanāḥ, for every person five senses, (1) the Prāṇa, (2) the Eye, (3) Anna, the food, (4) Manas, the mind, and (5) the Ear. जनाः Janāḥ, senses ; products of Prakṛiti. (Supply pratisthitāḥ, rest). च, cha, and. आकाशः Ākāśaḥ, the all-luminous. Māla prakṛiti. प्रतिष्ठितः Pratisthitāḥ, rests. तम् Tam, Him. एव, Eva, only. आत्मानं, Ātmānam, The Ātman. मन्ये Manye, I know. अमृतम् Amṛitam, Immortal. ब्रह्म Brahman, the Brahman. विद्वान् Vidyān, knowing. अमृतम्, Amṛitāḥ, Immortal ; Mukta.

17. He in whom rests every being, the pentuple group of senses as well as the Ākāśa. Him alone I know as the Ātman. One becomes an Immortal, on knowing this Immortal Brahman.—306.

MADHYA'S COMMENTARY.

The author now explains the Mantra Yasmin Pancha Panchajanāḥ, etc. The Lord is within (the heart of every being, and it is on this Lord that depend the Prāṇa, Chakṣus, Annam, mind and Śrotra (these five sense-devas) and the Māla Prakṛiti called ākāśa.

The word Annam is to be supplied to fill the group of five from other Śrutis, though it has not been distinctly mentioned here. In Mādhyandina Śākhā the Mantra runs thus :—

प्राणस्य प्राणमुत चक्षुषश्चक्षुः उत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो मनः इति ।

Note :—The word Panchajanāḥ has been explained by some as referring to the Gandharvas, Pitrīs, Devas, Asuras, and Rakshasas. Some explain it as meaning the four castes, with the Nishādas. But Madhya takes it to refer to Prāṇa, Chakṣus, Annam, Manah,

and Srotram. He does so on the strength of the allusion in the next Mantra, where it is said that the Lord is the Prāṇa of Prāṇa, Chakṣus of Chakṣus, Śrotra of Srotra, and Manas of Manas. In that Mantra, as in this recension, the word Annam does not occur. This word Annam, however, is to be supplied in this Mantra from the Mādhyandinas, as mentioned above. To that effect also the Lord Bādarāyana says in his sūtras (I. 4. 11. to 18) :—

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ॥ १।४।११ ॥

“ Though there are brief statements compassing the idea of plurality, still there is no objection to such statements or words declaring Brahman ; for He manifests Himself in different forms, and there are other forms (in the supported, in addition to those in the support).”

In texts, such as, “ In the Lord who is present in all bodies, are situated the five-people and Ākāśa ” (Bri. VI. 4. 17), though the terms denote plurality of things, there is no difficulty caused ; for the same Lord assumes various forms in Ākāśa and other things, and these are additional forms.

(Now) the Sutrakāra states who those five people are.

प्राणादथैवाव्यक्षेपात् ॥ १।४।१२ ॥

“ The five beings referred to in the above passage of the Bri. Up. are the Prāṇa and the rest, as appears from the next verse of that Upaniṣad.”

An objector may say : “ But this is possible only in the recension of the Mādhyandinas, who read the additional words annasya annam. But in the Kanva recension that phrase annasya annam is omitted, and we have only four.” This objection is answered by the author in the next Sūtra.

ज्यातिष्वेकैषामसत्यत्वे ॥ १।४।१३ ॥

“ In the case of the text of some (the Kanvas), where food is not mentioned, the number five is completed by (taking) the light (mentioned in the preceding Mantra).”

In the text of the Kanvas, the group of five is made up by taking “ the light ” which is mentioned in the preceding Mantra, “ Him the gods worship as the light of lights.”

MANTRA IV. 4. 18.

प्राणस्य प्राणमुत चक्षुषश्चक्षुस्त श्रोत्रस्य श्रोत्रं मनसो ये
मनो विदुः ॥ ते निचिक्क्युर्ब्रह्म पुराणमग्न्यूम् ॥ १८ ॥

ये Ye, who. प्राणस्य Prāṇasya, of the Prāṇa. प्राणम् Prāṇam, Life, the maker of Prāṇa. उत Uta, and. चक्षुः Chakṣuṣah, of the eye. चक्षुः Chakṣuḥ, the eye; the maker of the Eye. उत Uta, and. श्रोत्रस्य Śrotrasya, of the ear. श्रोत्रं Śrotram, the ear; he who makes the ear hear. मनसः Manasaḥ, of the mind. मनः Manah, the mind; the maker of the mind. विदुः Viduḥ, know. ते Te, they. पुराणं Purāṇam, the old, Eternal. अग्र्यं Agryam, the one existing from before. ब्रह्म Brahma, the Brahman. निश्चिनुः Niśchikyuḥ, have got; have known.

18. They have known the ancient, the primordial Brahman, who know Him as the Life of life, the Eye of the eye, the Ear of the ear (the Food of the food) and the mind of the Mind.—307.

MANTRA IV. 4. 19.

मनसैवानुद्रष्टव्यं नेह नानास्ति किंचन ॥ मृत्योः स मृत्यु-
माप्नोति य इह नानेव पश्यति ॥ १६ ॥

मनसा Mansā, by means of the mind. एव Eva, only. अनुद्रष्टव्यं Anudraṣṭavyam, should be seen. इह Iha, here; in the Brahman. किंचन Kiñchana, of any kind. नाना Nānā, variety. नास्ति Nāsti, there is not. यः Yah, who. इह Iha, here; in the Brahman. नाना Nānā, variety. इव Iva, something like. पश्यति Paśyati, sees. यः Sah, he. मृत्योः Mrityoḥ, of death. मृत्युम् Mrityum, death; the blinding darkness. माप्नोति Āpanoti, gets.

19. Even through the purified mind this knowledge is to be obtained, that there is no difference whatsoever here. From death to death he goes, who beholds this here with difference.—308.

MADHVA'S COMMENTARY.

(This Mantra 19 is thus explained by Madhva. It occurs also in the Katha Upaniṣad IV. 11 :—)

Though the Lord exists in many forms in these Panchajānās or the group of five, yet it must be understood that there is no difference (Bheda) in their forms or attributes. The person who sees any difference in these forms of the Lord, goes from death to death, namely, from darkness to darkness, for the region of darkness or hell is called death.

Note.—“Similarly, those who see the slightest difference, among each other, in the various bodily members, attributes and actions of the Lord, or who see difference plus identity (bheda-bheda) therein, go to blind darkness. There is not the slightest doubt in it.”

MANTRA IV. 4.20 AND 21.

एकधैवानुदृष्टव्यमेतदप्रमेयं ध्रुवम् ॥ विरजः पर आकाशादज
आत्मा महान्ध्रुवः ॥ २० ॥

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥ नानुध्याया-
द्वबहूञ्छब्दान्वाचो विग्लापनं हि तदिति ॥ २१ ॥

अप्रमेयं Aprameyam, the Immeasurable; the Infinite. Another reading is aprameyam. ध्रुवं Dhruvam, the constant. एतत् Etat, this; Brahman. एकधा Ekadhā, of one sort. एव Eva, only. अनुदृष्टव्यं Anudraṣṭavyam, should be seen; should be comprehended. विरजः Virajā, pure; having no rajas or impurity in him, faultless. आकाशात् Ākāśāt, beyond the Ākāśa or Mūla Prakṛiti. परः Paraḥ, other; higher. अजः Ajah, birthless. महान् Mahān, the great; big. ध्रुवः Dhruvaḥ, constant; changeless. तम् Tam, Him. The Lord. एव Eva, only. विज्ञाय Vijñāya, knowing (indirectly by hearing from the Vedas). धीरः Dhīraḥ, the wise; one who has conquered the mind, whose mind is steady. ब्राह्मणः Brāhmaṇaḥ, a jīva qualified to know Brahman. प्रज्ञां Prajñām, direct knowledge, intuitive perception. कुर्वीत Kurvyāt, should make; should accomplish. शब्दान् Śābdān, the Vedas, &c., which consist chiefly of words. बहून् Bahūn, speaking of various gods, such as Hara, Hiranyagarbha, &c. न Na, not. अनुध्यायेत् Anudhyāyet, should think upon. हि Hi, because. तत् Tat, that; to think of the varieties of gods in the Vedas. वाचः Vācaḥ, of speech. विग्लापनं Viglāpanam, idle labour or weariness, or wordy gymnastics of the tongue. इति Iti, shows the end of the verses which commenced with Mantra 8.

20 & 21. In one and one mode only, must be looked at this Measureless, Motionless, Faultless, Being, who is beyond the All-shining Akāśa (Mūla-Prakṛiti), who is the Birthless Atman, the Great, the Eternal.

Him alone should the sage (first), knowing (indirectly through scriptures), try to know intuitively (by direct vision), he, the seeker after Brahman, let him not ponder over many (conflicting scriptural) texts; for, verily, it is a vain labour of speech.—309, 310.

MADHVA'S COMMENTARY.

Therefore, the Lord Hari should be understood in one mode only; namely, that, though He may appear in many forms, He is one, and those forms are not different from Him.

(He is called 'Aprameya,' because there is absence of all quantity or size in Him. Some explain the word Aprameya as meaning indescribable, by words (Avāchya), not grasped by Manas, or unthinkable). According to them, Prameya means an object which can be established by proof, and so they say the Lord is above all proof.)

But this is wrong, for the Śruti, already quoted, says, that He should be seen by means of the mind. (See verse 19.)

(An objector says, what is the harm if we say that the Lord cannot be described by words by any one? To this, we reply, if this were so, then the Vedas are set aside, because the Vedas are words and they do describe the Supreme Lord.)

(An objector then says, the Vedas describe Saṅga Brahman only, and do not describe the Nirguṇa Brahman. Words cannot describe this Nirguṇa Brahman, and so He is called Aprameya or Avāchya. To this, the author replies :—)

A thing that is absolutely indescribable by words, is also absolutely indescribable by any figure of speech, for no person has ever seen an indescribable object described figuratively. Because a thing which is described by words, may also be described metaphorically. But not otherwise.

(An objector may say, a person who has tasted cane-sugar, knows the sweetness of the sugar, so also a person who has tasted milk, knows the sweetness of milk, etc., and these sweetnesses are of different kinds, the sweetness of cane-sugar, the sweetness of milk, the sweetness of honey etc., because they are all subjects of experience. But these various sweetnesses can never be described by words, because the peculiar sweetness of milk or of cane-sugar can only be described by saying "it is the sweetness of milk or of cane-sugar." And in this sense, it is indescribable. But the sweetness of milk may be figuratively described by saying that it is something like the sweetness of cane-sugar. Though a person who has never tasted milk will not get an exact idea of the sweetness of milk, yet he will get some idea of general sweetness, if he has tasted cane-sugar, when he is told that milk is sweet like cane-sugar.)

So a thing which may really be Avāchya or indescribable by words, may be described metaphorically, and the Vedas so describe the Nirguṇa Brahman. To this, the author replies :—)

(No one has ever seen the metaphorical description (lakṣaṇa) of a thing which is avāchya—not describable by words. For, to say 'milk is like sugar in sweetness is really no description, for the description of the special sweetness of milk cannot be described, but by using the words

the sweetness of milk, will convey an idea to that person only, who has tasted milk. The words 'like the sweetness of sugar' do not describe the peculiar sweetness of milk. For it is well-known that the sweetness of milk is *viṣadam*, the sweetness of molasses (*Guda*: is *Tikṣṇa* (acute), the sweetness of ghr̥ita or clarified butter is *sthira* (inacute), quiet. In fact, a thing which cannot be described by words, cannot be described by metaphor also.

(An objector says, Brahman is *nirguṇa*, as the Śruti says, *Kevalo Nirguṇascha* (केवलेनिर्गुणाश्च). It shows that words cannot describe Brahman, because He is above words. To say that Brahman is described to be *Satyam* (truth), *jñānam* (knowledge), etc. and that, therefore, Brahman has some qualities and is not *Nirguṇa* is beside the point, because these terms *Satyam*, *jñānam*, etc. do not really describe any definite object, they are mere abstract terms. If they described any definite substance, then there would have been no necessity of the *Samanvaya sūtra* of the Vedānta. Therefore, a thing which cannot be described by any definite words, may be described by similes and metaphors (*Lakṣaṇā*). To this, the author replies :—)

(This may be so, if Brahman was *Nirguṇa*, but He is not so), because there is no real existence of a thing or object which is *Nirguṇa* or devoid of all attributes. And if Brahman was really *Nirguṇa* then His very substance would vanish. Because no one has ever seen the substance of a thing which has no attributes. The Śruti, quoted by you, in which Brahman is said to be *Nirguṇa*, really means that Brahman has not the *three* *guṇas*, technically so called ; namely, the *guṇas* of *Prakṛiti*, termed *Sattva*, *Rajas* and *Tamas*. The Lord has not the three *guṇas* of *Prakṛiti*, and, therefore, He is called *Nirguṇa*, and not because He has got no *guṇas* absolutely. If this were so, it would contradict those texts of Śruti which describe the various *guṇas*, the various attributes of the Lord, such as *Ekodevaḥ*, etc. Therefore, in order to prove the substantive existence of Brahman, it is necessary to admit that He is *Saguṇa* and that He is describable by words.

(An objector says, that those philosophers who know the truth about the *Padārtha*, namely the *Vaiśeṣikas*, say that there are certain *Padārthas* or predicables, which are not substances, and they quote *Vaiśeṣika sūtras* (I.1.4 to I.1.12) to prove this. Thus, according to them, all predicables consist of six classes, as given in *sūtra* (I.1.4):—"The Supreme Good (results) from the knowledge, produced by a particular *dharma*, of the essence of the Predicables, viz., of (1) Substance, (2) Attribute (3) Action, (4) Genus, (5) Species, and (6) Combination, by means of their

resemblances and differences." See Vaiśeṣika Philosophy, Sacred Books of the Hindus, page 9. Thus, according to this philosophy, the predicables, called "Attribute," "Action," "Genus," "Species" and "Combination," are not substances, and yet they have real existence. Similarly, may not Brahman be a real entity, like "attribute," etc., and be not yet a substance? To this, we say, it cannot be so, because it is a contradiction in terms. An entity which has no virtues (Dharmas) or attributes (Guṇas) can have no existence, as mentioned by us before. The five predicables of the Vaiśeṣikas (Attribute, Action, Genus, Species, and Combination) are entities which have certain dharmas and virtues, and are not nirguṇas, even according to those philosophers. They admit that the dharmas of 'attributeness,' 'actionness,' etc. inhere in them. Moreover, it is admitted by the Vaiśeṣikas that the five predicables, above mentioned, are not nirguṇas, and this the author shows next :—)

Even the differences between one attribute and another attribute, between one action and another action, etc., constitute a specific guṇa, and so these five predicables of the Vaiśeṣikas are not really nirguṇas.

(Though, technically speaking, these are not "substances," in the Vaiśeṣika sense of that word, yet they are entities. The difference of one attribute from another attribute, the difference of one action from another action, etc., is the specific attribute of these. Thus, according to them, the guṇas or attributes are seventeen, as given in sūtra I.1.6, page 19 :— Attributes are Colour, Taste, Smell, and Touch, Numbers, Measures, Separateness, Conjunction and Disjunction, Priority and Posteriority, Understandings, Pleasure and Pain, Desire and Aversion, and Volitions." Thus the attribute 'colour' is certainly distinguishable from the attribute called 'taste:' similarly, 'smell' is not 'touch' and so on.) This distinguishing quality is the guṇa of these predicables. Similarly, Karmas or Actions are of five kinds, as mentioned in sūtra I. 1. 7, namely :—"Throwing upwards, Throwing downwards, Contraction, Expansion, and Motion are Actions." Thus the action of throwing upwards is different from the action of throwing downwards. Similarly the action of contraction is different from the action of expansion; and so these predicables are not nirguṇas. Similarly, with the other predicables, called genus, species, and combination.)

[Nor can this difference between one attribute and another attribute, one action and another action, etc., be called a mere illusion or error, because there is nothing to negate the direct perception of these differences. Moreover, though it is not usual to see the combination of one attribute with another attribute, or rather to speak of the combination of

attributes, as we speak of the combination of substances, yet sometimes people do use in their talk of the combination of the *guṇas* with substances. Thus they say, "Rupeṇa Yuto ghataḥ" "a pot joined with colour." Though the word *sanyukta* is not used here, but only the word *yukta*, yet there is no difference in the meaning, as there is no difference between the words *dhvamsa* and *pradhvamsa*. Moreover, Jaimini and others do use the word *samyoga* in this connection also. They say, "dravyānām karma samyoga," etc., and thus they use the word "samyoga" between the substance and a non-substance, like colour, etc.]

[An objector says, the five predicables, attribute, action, genus, species and combination, being non-substances, how can there be any attribute to these. For 'attributes,' 'actions,' etc., qualify substances, and attributes do not qualify attributes, etc. To this, we reply, how do you know this that, 'attribute,' 'action,' etc., only inhere in substances, and nowhere else. If you say that we see substances only having attributes, actions, genus, etc., then we answer that attribute, action, etc., may be seen in attributes, etc., also.]

An objector says, the seventeen kinds of attributes, the five kinds of action, etc., are merely conventional usage, and not anything which can be perceived. It is merely a figurative way of speaking. To this, we reply that it is not so. There is nothing to negate or annihilate the perception of the difference between one attribute and another attribute, etc. Otherwise, one substance would not be different from another substance, and the very existence of substance would vanish.]

[An objector may say, "Yet we cannot admit that the five predicables, called 'attribute,' 'action,' etc., have the property of *possessing* quality. For, if it were so, then, for example, oneness being different from non-oneness, and non-oneness being different from another non-oneness, there would be no end to this. For we shall require another oneness to differentiate the first oneness, and a third oneness to differentiate the second oneness. Thus there would arise the fallacy called *Anavasthā* or *regressus ad infinitum*. To this, the author replies :—]

It is not open to the objection of *anavasthā*, because it serves the purpose of expressing its own object.

[There would have been *anavasthā*, if oneness, etc., were not capable of expressing what oneness, meant. The oneness serves the purpose of expressing the quality of oneness, and this is admitted by all. No one ever confounds oneness with non-oneness. If this were not so, then there would be no difference between *Aprameya*-ness and *Prameya*-ness, between unmeasurableness and measurableness, with which this discussion started.]

[Therefore, the abstract nouns, etc., are not nirguṇas of the Advaitins. If the nirguṇa of the Advaitins be admitted, then the attribute Aprameya applied to Brahman would include its opposite attribute also. Brahman being nirguṇa, it is equal whether you call Him Aprameya or Prameya, for an object, which is really without qualities, may be said to have all contradictory qualities in Him. The author ends this by the following extract from an authority :—]

If the Lord has no guṇas, then it follows that He is unspeakable by words, and incomprehensible by mind. Then we ask, where is such a Lord, for then His very existence vanishes. Therefore, he who says that the being called Brahman, has no qualities (guṇas), he is not different from him who believes in the Śūnyatā or voidness, and practically he is a nihilist or a Buddhist. All guṇas or attributes are themselves the guṇinas or the thing qualified; similarly, all guṇinas or the things qualified, are really guṇas, in the case of these five predicables." And so on, in the same book.

गुणाश्च गुणिनः सर्वे स्वेनैव गुणिनो गुणाः ।

MANTRA IV. 4. 22.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसंभेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रब्राजिनो लोकमिच्छन्तः प्रवजन्ति एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणो एव भवतः । स एष नेति नेत्यात्माऽयद्द्वो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसद्गो नहि सज्ज्यतेऽ

सितो न व्यथते न रिष्यत्येतमुहैवैते न तरत इत्यतः पापमकरव-
मित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते
तपत : ॥ २२ ॥

सः Sah, He; the Paramâtman spoken of. वै Vai, indeed; alone. एः Eṣah, this.
महान् Mahân, great. अजः Ajah, birthless. आत्मा Âtmâ, the Âtman. यः Yah, who.
अयम् Ayam, this. विज्ञानमयः Vijñānamayah, one having all the knowledges; one who
is at the bottom of all the knowledges. मन्त्रेषु Prāṇeṣu, inside the Prāṇas. एः Eṣah,
this. आकाशः Ākāśah, the space. यः Yah, which. हृदये Hridaye, in the heart.
अन्तः Antah, inside. तस्मिन् Tasmin, therein. शेते Sete, lies; sleeps. सर्वस्य Sarvasya,
of all. वशी Vashî, subduer. सर्वस्य Sarvasya, of all. ईशानः Īśānah, the dear object of
Brahmâ, Rudra, &c. This word consists of ईश Īśa, Brahmâ, Rudra, &c., and
अन Ana, dear, life, mover of activity. सर्वस्य Sarvasya, of all, of Brahmâ,
Rudra, &c. अधिपतिः Adhipatiḥ, superior and protector. अधि Adhi, superior and
पति Pati, protector. सः Sah, He. सधुनः Sâdhunâ, good. कर्माणः Karmaṇâ, by the
deeds. भूयान् Bhūyân, greater; happy like the jîva; by the fruits of his good-deeds.
न Na, not. असधुनः Asâdhunâ, bad; evil. कर्माणः Karmaṇa, the deeds. कान्त्यान् Kantiyân,
less; miserable. न Na, not. एव Eva, also; even. एः Eṣah, He. सर्वेश्वरः Sarve-
śvarah, controller of all. एः Eṣah, He. भूतपतिः Bhûtâdhipatiḥ, born master
from the first; one who is master from the beginning; eternal master. एः Eṣah,
He. भूतपालः Bhûtapālâh, born protector; protector from the first. एः Eṣah, He.
एषां Eṣâm, these. लोकानां Lokânâm, of the worlds. असंश्लेषः Asambhedâya, for non-
separation; in order that there may be no variety of classes. विधरन्ः Vidharanaḥ,
capable of defending. सेतुः Setuḥ, support. तं Tam, such; as just spoken.
एतं Etam, Him. ब्राह्मणः Brâhmanâh, the Brâhmanas. वेदानुवचनेन Vedānuvachanena,
from the teachings of the Vedas; by the study of the Vedas. यज्ञेन Yajñena, by the
sacrifice. दानेन Dānena, by giving away gifts. तपसा Tapasâ, by austerities. अनाशकेन
Anâśakena, by fasts. विविदिषन्ति Vividiṣanti, wish to know. एतं Etam, Him. एव Eva,
only. विदित्वा Viditvâ, knowing. मुनिः Munih, knowledge; pure. Mukta or liberated.
भवति Bhavati, becomes. लोकं Lokam, world; shelter. इच्छन्तः Ichchhantah, wishing.
प्रब्रजिनः Prabrajinah, the ascetics; the Sannyâsins that have given up all the works
enjoined or forbidden. एतन् Etam, Him; towards Him. प्रव्रजन्ति Pravrajanti, go.
एतत् Etat, it. ए Ha. वै Vai, indeed. तत् Tat, so. विद्वानः Vidvānsah, the wise.
पूर्वं Purve, before. प्रजाम् Prajâm, the progeny. This word stands for prohibited
objects. न Na, not. कामयन्ते Kāmayante, did desire. स्म Sma. येषां Yeṣâm, whose.
नः Nah, our. अयम् Ayam, He. आत्मा Âtmâ, Master; Lord. अयम् Ayam, He. लोकः Lokah,
shelter; refuge. प्रजया Prajayâ, with the progeny. किं Kim, what. करिष्यामः
Kariṣyāmah, shall we do. इति Iti. ते Te, they; the wise. ए Ha, formerly.
पुत्रप्राप्ताः Putraprāyâh, desire for a son. च Cha. वित्तेष्वप्याः Vित्तेष्वप्याः, desire
for wealth. च Cha. लोकेष्वप्याः Lokeshvāpāyâh, desire for world. च Cha, and. व्युत्थाय
Vyutthāya, having raised themselves above; getting rid of. अथ Atha, then;
one becoming Brâhmaṇa, or Mukta. भिक्षार्चनं Bhikṣârchanam, the practice of

begging. चरन्ति Charantisma, carried on; become the beggars of and seekers after the immortal bliss. हि Hi, certainly. या Yā, which (is). एव Eva, only. पुत्रेष्वा Putreṣaṇā, desire for sons. सा Sā, that. वित्तेष्वा Vitteṣaṇā, desire for wealth. या Yā, which (is). वित्तेष्वा Vitteṣaṇā, the desire for wealth. सा Sā, that. लोकेष्वा Lokeṣaṇā, desire for world. उभे Ubhe, both. एते Ete, these; the subjects of this world as well as of the next. एषे Eṣaṇe., desires. एव Eva, only. भवतः Bhavataḥ, are. सः Saḥ, that. एषः Eṣaḥ, the Paramātmā. इति Iti, such; touched with misery like Brahmā. न Na, not. इति Iti, such; untouched by misery, like Mukta Ramā. न Na, not. आत्मा Ātmā, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. ग्रहीते Gṛhiyate, has ever been grasped or comprehended. अशीर्यः Aśīryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śīryate, has ever worn out. अशङ्गः Aśaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. अशितः Aśitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. अतः Ataḥ, from Him; from the Lord. अहं Aham, I. पापं Pāpam, sin. अकारवन् Akaravam, committed. अहं Aham, I. कल्याणन् Kalyāṇam, what is good or holy. अकारवम् Akaravam, did; performed. इति Iti. एते Ete, such feelings. एतम् Etam, the Mukta; the liberated (jīva). न Na, not. तरतः Tarataḥ, spread; cover. एषः Eṣaḥ, He; the Paramātmā. एते Ete, these. उभे Ubhe, two such feelings. तरति Tarati, is always beyond. एतम् Etam, Him. कृतकृते Kṛitākṛite, acts done or not done; performance or non-performance of acts. न Na, not. तपतः Tapataḥ, trouble. उ U. ह Ha. एव Eva.

22. This Great, Unborn Ātman is He alone who is All-knowledge, who reposes in the Prāṇas, who reposes within this space which is inside the heart. He is the Controller of all, He is the Impeller of all Isās (Lords, like Brahmā, Rudra, &c.), He is Superior to all and Protector of all, His consciousness does not get expanded by the performance of good deeds (for he is all holy), nor does it get contracted by evil deeds, (for though he lives among sinners, those sins do not touch him.) He is the Controller of all, yea he is the Master of all from of yore, he is the Protector of all from of yore. He is the bulwark and support of these worlds, so that they may not get foundered. He is the refuge of these worlds. Him do the seekers of Brahman try to know through the study of the Vedas, through the performance of sacrifices, through the giving of alms, through austerities

and through the keeping of fasts. By knowing Him alone one becomes a Muni (mukta). To him alone do the Mendicants pray and, seeking to find refuge in Him, they renounce (their homes and all sinful deeds). For his sake, indeed, the former sages did not desire for offspring, saying, "What shall we do with children, we to whom this Lord is the sole master, this Lord is the sole refuge." Having got rid of the desire for sons, the desire for wealth, and the desire for higher worlds, they went on with their profession of begging—(begging alone from the Lord of all, the alms of his grace.) Verily, that which is the desire for sons, is the desire for wealth, and that which is the desire for wealth, is the desire, indeed, for worlds. Both these are indeed but desires.

Note.—See III. 5. 1.

Verily, this Lord is "not thus." This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He is never worn out. This Atman does not come in contact with anything foul, for He has not ever come in contact with anything foul. It is the nature of this Atman that He is ever free from bondage; that He never feels miserable; and that He is never destroyed.

Note.—See III. 9. 26.

These two feelings never come across the Lord, namely, "I have committed a sinful deed, or I have committed a good deed." Nor do these two feelings come across the mind of the Mukta and cause regret to him, for he knows and says—"I committed sin permitted by Him, I did good deed also permitted by Him." He crosses over both these sentiments. The deeds of omission and commission do not pain him.—311.

Note.—The words *aja*, *âtma*, *mahân*, &c., are applicable to the four-faced Brahmâ also. But the context leaves no doubt that the Supreme Lord is meant here.

MADHYA'S COMMENTARY.

‘The author now explains the words Sarvasya-vaśī, Sarvasya Īśāna, etc., showing that these are not synonyms :—)

Because every thing is within the control of Hari, therefore, He is called Sarva-vaśī. Because He is the Lord of the activities of Lords, like Brahmā, Rudra, etc., so He is called Sarvasya Īśāna.

NOTE.—The word Īśāna is composed of two words Īśa meaning Lord or ruler, and āna meaning life or activities. The ruler of activities of all beings, like Brahmā, Rudra, etc., is called Sarvasya-īśa-ana, “the ruler of the activities of all.”

He is called Adhipati, because he is “Adhi” or superior to all in his attributes, and He is “pati,” because He is the nourisher and protector of all. The Lord is called Bhūtādhipati, because so long as He exists, He is the Lord of all, His lordliness has no beginning and, therefore, He is the Eternal Ruler. He is called Muni, because His essential nature consists of eternal knowledge, and so He is called Muni or knower. This is the name of Janārdana. In its secondary sense, the word Muni is applied to that jīva also who knows this Lord, called Muni, and the knowledge of such a jīva is not like the knowledge of the Lord, and so the word Muni is applied to the jīvas who know the Lord, in a secondary sense only. Knowing this Lord, all Muktas become devoid of all desires (like desires for son, riches or worlds), and they get rid of births and deaths and enjoy eternal bliss always. These Muktas are called Bhikṣus, because they being devoid of nescience, constantly beg from the Lord Viṣṇu a portion of that bliss, which for ever flows out of Him. Verily, Lord Viṣṇu is alone the giver of Mukti. On getting Mukti, the Mukta says no more, “I have done this good thing, I have done this sinful deed.” In fact, the Mukta will never do such a thing. In fact, he realises “whatever good or sinful acts have been done by me or by other conscious beings, all those were done under the power emanating from the Lord Viṣṇu who is the Lord of all Lords; because, but for the life given by Viṣṇu, no conscious being would have come into existence, nor could have performed any acts of merit or demerit. Verily, Janārdana is Himself beyond all good and evil deeds, for ever. These two (meritorious and sinful deeds) do not trouble the Lord Janārdana.

MANTRA IV, 4, 23.

तदेतद्वचाभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते
कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते
कर्मणा पापकेनेति तस्मादेवंविच्छान्तो दान्त उपरतस्तितिजुः

समाहितो भूत्वाऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं
पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं
तपति विपापो विरजो विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः
सम्राडेन प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते
विदेहान् ददामि मां चापि सह दास्यायेति ॥ २३ ॥

तत् Tat, that; what has been just taught. एतत् Etat, this. रिक्षा Richa, by a Rik verse. अभ्युक्तम् Abhyuktam, has been said. ब्राह्मणस्य Brāhmaṇasya, of the Lord Viṣṇu, who is spoken of by the Brahman, i.e., by the Vedas. एष Eṣaḥ, This; such महिम्ना Mahimā, glory; greatness. नित्यः Nityaḥ, Eternal. कर्मणा Karmaṇa, by the deeds, good or bad. न Na, not. वर्धते Vardhate, attains greatness; becomes greater. ने No, not. कनिष्ठान् Kanyān, less. तस्य Tasya, His; of the Lord Viṣṇu, ever great and free from the fruits of deeds. एव Eva, only. पदवित् Padaviḥ, knower of the real nature. स्यात् Syāt, one should be. तं Tam, Him. विदित्वा Viditvā, on knowing. पापकेन Pāpakeṇa, evil. कर्मणा Karmaṇā, by the deed. न Na, not. लिप्यते Lipyate, (one) is touched. इति Iti, Here ends the Rik. तस्मात् Tasmāt, therefore. एवमित् Evamvit, who knows this one who knows that the knowledge of the Lord is the only means of attaining Mukti. शंतः Śāntaḥ, devoted to the Lord; one who has subdued his senses. दंतः Dāntaḥ, one who has subdued his pride; calm. उपरतः Uparataḥ, such as takes delights only in the Lord, who is always near in the heart. (उप Upa, near, in one who is near, and रतः Rataḥ, one who takes delight in). तित्तिषुḥ Titikṣuḥ, enduring; enduring the pair of feelings opposite in nature, such as heat, cold, &c. समाहितः Samāhitaḥ, grasping or comprehending the actual thing by the mind. According to the commentary, the reading, must have been क्षमाहितः, Kṣamāhitaḥ, endowed with forgiveness; for it explains the word क्षमा, and not क्षमा, by saying, क्षमा श्रोत्राद्यनुष्ठितिः न. भूत्वा Bhūtvā, being, becoming. आत्मानि Ātmani, within one's own self. एव Eva, only. आत्मानं Ātmānam, the Paramātmānam. पश्यति Paśyati, sees; one should see. आत्मानं Ātmānam, the Paramātmānam. सर्वं Sarvaṁ, as full. पश्यति Paśyati, one should see. पाप्मा Pāpmā, sin. एनं Enam, him; one who knows the Brahman. न Na, not. तरति Tarati, gets to. सर्वं Sarvaṁ, all. पाप्मानं Pāpmānam, the sin. तरति Tarati, crosses; is beyond. एनं Enam, him; the knower of the Brahman. पाप्मा Pāpmā, the sin. न Na, not. तपति Tapati, troubles. सर्वं Sarvaṁ, all. पाप्मानं Pāpmānam, the sin. तपति Tapati, burns. ब्राह्मणः Brāhmaṇa, the Lord Paramātmānam, who is known by the Veda or Brāhmaṇa. विपापः Vipāpaḥ, without sin; sinless. विरजः Virajaḥ, without attachment. विचिकित्सुः Avichikitsaḥ, doubtless; without doubt of any sort. भवति Bhavati, becomes. सम्राट् Samrāt, oh sovereign. एष Eṣaḥ, He; the Paramātmānam. ब्रह्मलोकः Brahmalokaḥ, full knowledge. इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha, formerly. सः Saḥ, thus instructed by thee. अहं Ahaṁ, I. भगवते Bhagavate, to thee; to the venerable teacher. विदेहान् Videhān, the land of the Videhas. ददामि ददामि

Dadāmi, give. च Cha, moreover. मां Mām, me ; my own self. अपि Apī, even. सह Sah, together with. दास्यस्य Dāsyaśya, for serving (thee) as thy slave. इति Iti.

23. This has been sung in a Rik verse :—" This eternal Vastness of Brahmic Consciousness does not get increased by any good deeds, nor decreased by contact with evil. Let one know the truth about Him alone, for by knowing Him, he is not besmirched with evil deeds."

Therefore, (since the knowledge of the Lord leads to Mukti), he who knows (this truth), after having become devoted, humble, God-satisfied, patient, and forgiving (or collected in mind), sees the Supreme Self in his self, alone, sees the self as the All-full. No sin can cross over him, he crosses over every sin, no sin can burn him, he burns all sins. (He knows that the Lord) is free from sin, free from attraction (and repulsion), free from doubt and the vast Brahmic Consciousness, as taught in the Vedas. He is Brahma-loka, the All-full Intelligence, O Monarch. Thou hast attained Him, " thus spoke Yājñavalkya."

"I give you, venerable Sir, the entire country of the Videhas, together with my self, for serving you," said Janaka Vaideha.—312.

MADHYA'S COMMENTARY.

"Śānti implies the steady and deep devotion to the Lord ; and Dama means checking of pride ; and Upama is described to be the state of ever being satisfied with the Lord Viṣṇu, who dwells in the hearts of all. Titikṣā denotes the endurance of the pairs of opposites, such as heat and cold, etc., and Kṣamā implies the non-ebullition of anger." Thus it is in the Śabda-Nirṇaya. "Sarvam ātmānam paśyati" means "one sees the Ātman, the Lord Janārdana as Sarvam or All-full." He who knows the Lord as thus, will cross over or get rid of all attachments, doubts and sins, because the Lord Puruṣottama is Himself eternally free from attachments, doubts and sins.

The Lord is called Brāhmaṇa, because He is known through the Vedas, for Brahma is a name of the Vedas ; and He who is known (apa), through Brahma or Veda, is Brāhmaṇa. He is called Brahma-loka (ब्रह्मलोक), because the Lord God is full (Brahma), and is knowledgē (loka).

MANTRA IV. 4. 24.

स वा एष महाजन आत्माऽन्नादो वसुदानो विन्दते वसु
य एवं वेद ॥ २४ ॥

सः Sah, He. एषः Eṣah, this. महाज Mahān, great. अज Aja, birthless. आत्मा Ātmā, the Paramātmān. अन्नदः Annādah, the eater of food; strong, healthy. वसुदानः Vasudānah, the giver of the earthly and the heavenly riches. वै Vai, indeed. यः Yah, whoever. एवं Evam, this. वेद Veda, knows. वसु Vasu, the riches. विन्दते Vindate, obtains.

24. This, verily, is the great Unborn Paramātmān, the eater of food and the giver of riches. Whoever knows this, obtains riches.—313.

MANTRA IV. 4. 25.

स वा एष महाजन आत्माजरोऽमरो ऽमृतोऽभयो ब्रह्मा-
भयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

॥ इति चतुर्थे चतुर्थे ब्राह्मणम् ॥ ४ ॥

सः Sah, that; the aforesaid. एषः Eṣah, this. महाज Mahān, great. अजः Aja, unborn. आत्मा Ātmā, the Paramātmān. अजरः Ajarah, who has no old age; undecaying. अमरः Amarah, who will never die. अमृतः Amṛitah, who never died. अभयः Abhayah, who has no fear. ब्रह्म Brahma, full; who is satisfied in his own self. वै Vai, indeed. ब्रह्म Brahma, the Brahman. अभयं Abhayam, one who has no cause of fear. वै Vai, indeed; to be sure. यः Yah, whoever. एवं Evam, this. वेद Veda, knows. ब्रह्म Brahma, satisfied in His own self. अभयं Abhayam, without any cause of fear. वै Vai, indeed. भवति Bhavati, is. हि Hi, to be sure.

25. This, verily, the Great, Unborn Paramātmān, is Ageless, Deathless, Immortal, Fearless, and satisfied in His own-self. The Brahman has, indeed, no cause of fear. Whoever knows this, becomes, indeed, satisfied in his own self, and is without any cause of fear.—314.

MADHYA'S COMMENTARY.

The Lord is अजर (Amara) because He will never die, and He is अमृत (Amṛita), because He did never die. The word Brahma in this mantra means the state of having attained all the objects of desire; so one who knows Him thus, obtains all the objects of his desire and becomes, through

the grace of Viṣṇu, all desire-obtained and fearless. Thus it is in the same book.

It has been said in the previous but one Mantra, that the Lord *becomes* (भवति) free from sin, free from doubt, &c. Does it mean that the Lord was not free from doubt, &c., before, and that He now becomes so? This objection the Commentator answers, by quoting an authority and showing that the present tense includes the past and future tenses as well:—

[It has been said in the Śabda Nirṇaya (शब्दनिर्णय) that the verbs अभूत् (Abhūt) "it has been," भविष्यति (Bhaviṣyati) "it will be," and भवति (Bhavati) "it is," &c., when employed in describing the attributes of the Great Lord Hari, all indicate the constant and permanent presence of those qualities in the Lord, though they may be expressed in varying tenses.

Here ends the Bhāṣya on the Śārīra Brāhmaṇam.

MAITREYI (FIFTH) BRAHMANAM.

MANTRA IV. 5. 1.

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्री च कात्यायनी
च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ
ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

अथ Atha, now; and. याज्ञवल्क्यस्य Yājñavalkyasya, of Yājñavalkya. द्वे Dve, two. भार्ये Bhārye, wives. बभूवतुः Babhūvatuh, were. ह Ha, formerly. मैत्रेयी Maitreyī, Maitreyī by name. च Cha, and. कात्यायनी Kātyāyanī, Kātyāyanī by name. च cha, and. तयोः Tayoh, among them. मैत्रेयी Maitreyī, Maitreyī. ब्रह्मवादिनी Brahmadāinī, fond of discussing about the Brahman. बभूव Babhuva, was. ह Ha. तर्हि Tarhi, then; on the other hand. कात्यायनी Kātyāyanī, Kātyāyanī. स्त्रीप्रज्ञा Striprajñā, wise in the duties of a house; wife. एव Eva, only. अथ Atha, now. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. अन्यत् Anyat, other. इत्तम् Vrittam, mode of life; the life of a Sannyāsin. उपाकरिष्यन् Upākarīṣyan, was desirous of adopting or attaining. ह Ha.

1. Yājñavalkya had two wives, Maitreyi and Kātyāyanī. Of these two, Maitreyi was a seeker of Brahman, while Kātyāyanī possessed only womanly knowledge. Now Yājñavalkya was desirous of adopting another mode of life (by retiring into the forest)—315.

MANTRA IV. 5. 2.

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा श्रेऽहमस्मा-
त्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ २ ॥

याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. अरे Are, Oh. मैत्रेयि Maitreyi, Maitreyi.
अहं Aham, I. अस्मात् Asmât, from this. स्थानात् Sthânât, from the place; from the life of
a householder. प्रव्रजिष्यन् Pravrajisyan, about to go away; about to leave. अस्मि Asmi,
am. इति Iti. वै Vai, indeed. हन्त Hantâ, well. ते Te, for thee; for you. कात्यायन्या
Anayâ, this. कात्यायन्या Kâtâyanyâ, with Kâtâyâni. अन्तं Antam, settlement. करवाणी
Karavâṇi, let me do. इति Iti. उवाच Uvâcha, said. ए Ha.

2. Said Yājñavalkya, addressing Maitreyi:—"I am
about to wander forth from this place, O Maitreyi. Now,
then, let me make a final arrangement between thee and
this Kâtâyâni."—316.

MANTRA IV. 5. 3.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन
पूर्णा स्यात्कथं तेनामृतास्यामिति नेति होवाच याज्ञवल्क्यो
यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य
तु नाशास्ति वित्तेनेति ॥ ३ ॥

(For words meanings, see II, 4. 2, page 198.)

3. Maitreyi said:—"My lord, is it that I shall get
immortality when the whole earth may be filled with my
possessions?" "No," replied Yājñavalkya, "Yours shall
then be the life like those who have earthly possessions, but
from possessions there is no hope of immortal bliss."—317.

MANTRA IV. 5. 4.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां
यदेव भगवान्वेद तदेव मे विब्रूहीति ॥ ४ ॥

सः Sâ, that. मैत्रेयी Maitreyi, Maitreyi. उवाच Uvâcha, said. ए Ha. येन Yena,
by which; by the worldly possessions. अहं Aham, I. अमृता Amṛitâ, immortal.
न Na, not. स्यां Syâm, may be. तेन Tena, by that; by such a possession. अहं
Aham, I. किं Kim, what. कुर्यां Kuryâm, should do. भगवान् Bhagavân, my dear
Lord; my dear husband. यत् Yat, whatever. एव Eva, only. वेद Veda, knows;
knows to be the means of attaining immortality. तत् Tat, that. एव Eva, only.
मे Me, to me. विब्रूहि Vibrûhi, speak clearly. इति Iti.

4. Maitreyi said :—"What should I do (with such possessions) by which I may not become immortal? Tell me clearly that only which my lord knows (to be the means of attaining Mukti or perfection).—318.

MANTRA IV. 5. 5.

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती
प्रियमवृधद्वन्त तर्हि भवत्येतद्याख्यास्यामि ते व्याचक्षाणस्य
तु मे निदिध्यासस्वेति ॥ ५ ॥

सः. Sab, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha, भवती Bhavati, you. नः Nah, our; to me. प्रिया Priyā, dear. वै Vai, indeed. खलु Kṣalu. सती Sati, being; as thou art. तर्हि Tarhi, therefore. भवती Bhavati, thou. प्रियम् Priyam, what is dear. अवृधत् Avridhat, increased. हन्त Hanta, well. एतत् Etat, this. ते Te, to thee. व्याख्यास्यामि Vyākhyāsyāmi, (I) shall explain तु Tu, but. व्याचक्षाणस्य Vyāchakṣāṇasya, while explaining it. मे Me, to me. निदिध्यासस्व Nididhyāsasya, pay heed; be attentive. इति Iti.

5. Yājñavalkya said,—“Dear as thou art to us, thou hast increased (it by) this dear speech (and so added to our pleasure). Well, I shall explain it to thee. Be attentive to me, while I am explaining it.”—319.

MADHVA'S COMMENTARY.

[In Mantra 4 occur the words “priyam avridhat.” Some explain it by saying :—“Thou hast increased what is dear to me in thee.” This is, however, wrong. It must be explained, in harmony with the similar statement in Adhyāya II, Brāhmaṇa 4, where occurs another recension of it. There the words are :—“Priyam bhāṣase.” Therefore, the Commentator explains it by saying :—]

You have increased your pleasant saying; your speech is growing more pleasant.

MANTRA IV. 5. 6.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्या-
त्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय
जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा
अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः

प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्म-
 नस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः
 प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे
 ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं
 भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु
 कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः
 प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे
 देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया
 भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु
 कामाय वेदाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि
 प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न
 वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं
 प्रियं भवति आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदि-
 ध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं
 विदितम् ॥ ६ ॥

Note.—[For word meaning, see. II. 4. 5., pp. 200, 201 and 203. There are two sentences more here which do not occur there, one about पशूनां कामाय and the other about वेदानां कामाय].

6. He replied :—O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily, not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily, not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily, not by the mere wishing of the Wealth-lord

does the Wealth-lord become dear to men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily, not by the mere wishing of (Rudra the lord of) cattles, (the Lord of) cattles becomes dear to men, but by the Will of the Supreme Self does the Cattle-Lord become dear to men.

O verily, not by the mere wishing of the (Wisdom-lord) Brahmā does Brahmā become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmā become dear to men.

O verily, not by the mere wish of (Vāyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily, not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily, not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily, not by the mere wishing of the Veda-lords do the Veda-lords become dear to men, but by the Will of the Supreme Self do the Veda-lords become dear to men.

O verily, not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will of the Supreme Self do the Elemental-lords become dear to men.

O verily, not by the mere wish of the All-lady (Lakṣmī) does the All-lady become dear to men, but by the Will of the Supreme Self does the All-lady become dear to men.

Verily, the Supreme Self must be seen, must be heard, must be revolved upon, and must be meditated on. All this is known by seeing, hearing, revolving on and meditating upon the Supreme Self, O Maitreyi.—320.

MANTRA IV. 5. 7.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । चतुरं तं परादाद्यो-
 ऽन्यत्रात्मनः चतुरं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद ।
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद । वेदास्तं परादुर्योऽन्यत्रात्मनो
 वेदान् वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं
 तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं चतुरमिमे लोका
 इमे देवा इमे वेदा । इमानि भूतानीदं सर्वं यदयमात्मा ॥७॥

(For word meaning, see II. 4. 6 pp. 208 and 204. There is only one sentence more
 here, namely, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद ।

7. Brahmâ, the Wisdom-lord, will throw him beyond the Great Beyond, who knows Brahmâ, the Wisdom-lord, as away from (and not under the sway of the) Supreme Self. (Vâyû), the Power-lord, will throw him beyond the Great Beyond, who knows the Power-lord as away from (and not under the sway of) the Supreme Self. The World-lords will throw him beyond the Great Beyond, who knows the World-lords as away from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyond the Great Beyond, who knows the Shining Ones as away from (and not under the sway of) the Supreme Self. The Veda-lords will throw him beyond the Great Beyond, who knows the Veda-lords as away from (and not under the sway of) the Supreme Self. The Elemental-lords will throw him beyond the Great Beyond, who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Lakṣmî) will throw him beyond the Great beyond, who knows the All-lady as away from (and not under the sway of) the Supreme Self. This Brahmâ, the Wisdom-lord, this Vâyû, the Power-lord, these (lords of the) worlds, these Shining-Ones, these Lords of the Vedas, these (lords of the) Elements, this All-lady, verily, all these exist (there only), where (abides) this Supreme Self.—321.

MANTRA II. 5. 8.

स यथा दुन्दुभेर्हन्त्यमानस्य न बाह्याञ्छब्दाञ्छकुनुयाद्ग्रहणाय
दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥८॥

स; Sah, the example यथा, Yathâ, just as. हन्त्यमानस्य Hanyamânasya, beaten. दुन्दुभेः, Dundubhēḥ, of the drum. शब्दान्, Śabdân, the sounds (coming out of the drum, of itself). बाह्यान्, Bâhyân, sounds proceeding from instruments other than the drum, such as those of Muraja, chimes, &c. ग्रहणाय, Grahanaṁyâ, in order to catch or perceive. न, Na, not. शक्नुयात्, Śaknyât, is capable; may be able. तु Tu, on the other hand. दुन्दुभेः Dundubhēḥ, of the drum. ग्रहणेन, Grahaneṇa, by the perception. वा Vâ, or. दुन्दुभ्याघातस्य, Dundubhyâghâtasya, of the beating of the drum. शब्दः, Śabdaḥ, the sound. गृहीतः, Grihîtaḥ, is caught; is perceived.

8. As, for instance, a person, who sees a drum being beaten, can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum, or takes them to be caused by the person striking the drum.
—322.

MANTRA IV. 5. 9.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छकुनुया-
द्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥९॥

स; Sah, the example. यथा, Yathâ, just as. ध्मायमानस्य, Dhmayamânasya, blown. शङ्खस्य, Śaṅkhasya, of the shell; of the conch. शब्दान्, Śabdân, the sounds (coming out of the shell). बाह्यान्, Bâhyân, sounds proceeding from something other than the shell. ग्रहणाय, Grahanaṁyâ, in order to catch or perceive. न Na, not. शक्नुयात्, Śaknyât, is capable; may be able. तु, Tu, on the other hand. शङ्खस्य, Śaṅkhasya, of the conch. ग्रहणेन, Grahaneṇa, by the perception or the knowledge. वा Vâ, or. शङ्खध्मस्य, Śaṅkhadhmasya, of the man blowing the shell. शब्दः, Śabdaḥ, the sound of the conch. गृहीतः, Grihîtaḥ, is caught; is perceived.

9. As, for instance, a person, who sees a conch being blown, can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch, or takes them to be caused by the person blowing the conch.
—323.

MANTRA IV. 5. 10.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छकुनुया-
द्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥१०॥

स; Sah, the example. यथा Yathâ, just as. वाद्यमानायै Vâdyamânâyai, played.

वीणायै Vīṇāyai, of the lute. (The fourth case ending for the sixth). शब्दान् Śabdān, the sounds (coming out of the lute). बाह्यान् Bāhyān, sounds proceeding from instruments other than the lute. ग्राहायै Grahāyāi, in order to catch or perceive. न Na, not. शक्नुयात् Śaknuyāt, is capable; may be able. तु Tu, on the other hand. वीणायै Vīṇāyai, of the lute. ग्रहणेन Grahāṇena, by the perception or the knowledge. वा Vā, or. वीणावादस्य Vīṇāvādasya, of the man playing on the lute. शब्दः Śabdaḥ, the sound of the lute. गृहीतः Gṛhītaḥ, is perceived.

10. As, for instance, a person, who sees a lute being played upon, can never mistake its sounds for those of some other external instrument, but takes them to belong to the lute, or takes them to be caused by the player on the lute.—324.

NOTE.—The construction of these three Mantras, may be thus, for some of the editions read बाह्यात् शब्दान्, instead of बाह्यान् शब्दान्—the well-known instance is as (स यथा) from the sound (शब्दान्) that has come out of it (बाह्यात्), one is not able to perceive or know, (महताय न शक्नुयात्) of the drum when beaten (तु दुग्नेः हव्यमानस्य), but the sound is recognised शब्देन गृहीतः from the knowledge either of the drum or of its beater. (तु दुग्नेः ग्रहणेन तु दुग्भ्यापातस्य वा) So in the other two.

MANTRA IV. 5. 11.

स यथाद्रिंधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा
अरेऽस्यो महतो भूतस्य निःश्वसितमेतद्यद्गवेदो यजुर्वेदः साम-
वेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः
सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितंमयं
च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि
निःश्वसितानि ॥११॥

स Sah, it is. यथा Yathā, as. आदेः Ādaiḥ, from fire made of damp wood. अभ्याहितात् Abhyāhitāt, greatly burning. पृथक् Prithak, of various kinds. धूमाः Dhūmāḥ, smokes as well as sparks. विनिश्चरन्ति Viniścharanti, come out. एवं Evam, thus; so. वै Vai, indeed. अरे Are, Oh my dear wife. अस्या Asya, this. महतः Mahataḥ, great. भूतस्य Bhūtasya, of (from) Hayagrīva who is eternal. निःस्वसितम् Nisvasitam, come out; proceeded. एतत् Etat, the following. यत् Yat, which. अथर्ववेदः Rigveda, the Rigveda. यजुर्वेदः Yajurveda, the Yajurveda. सामवेदः Sāmaveda, the Sāmaveda. अथर्वगिरसः Atharvāṅgirasah, the Atharvāṅgīrasa. इतिहासः Itihāsaḥ, history; the Pāñcharātra, the Mahābhārata, and the Rāmāyaṇa, these pass by the name of Itihāsa, though Pāñcharātra has again been enumerated by the word śloka. पुराण Purāṇam, the Purāṇas; these are eighteen in number. विद्या Vidyā, the science (गुरुमयिः). उपनिषदः Upaniṣadāḥ, the Upaniṣads. श्लोकाः Ślokāḥ, the Pāñcharātra Samhitā. सूत्राणि

Sâtrâṇi, the aphorisms, such as Brahma Sûtras. अनुव्याख्यानानि Anuvyākhyānāni, the elaborate explanations; notes. व्याख्यानानि Vyākhyānāni, the explanations of the Vedas. एतानि Etāni, these worlds, such as Mahah (महः), &c. सर्वानि Sarvāni, all. अस्या Asya, his. एव Eva, only. निःश्वसितानि Nihśvasitāni, creations, made as easily as one breathes. इष्टं Iṣṭam, the worship. हुतं Hutam, the offering of the sacrifices. अग्नितं Āgñitam, giving away food. पयितं Pāyitam, giving away drinks. अयं Ayam, this. लोकः Lokah, worlds, such as the earth, &c. च Cha. परः Parah, the other. लोकः Lokah, the worlds, such as heaven, &c. च Cha, and. सर्वानि Sarvāni, all. भूतानि Bhūtāni, the beings. च Cha. एतानि Etāni, these worlds, such as Mahah, &c. सर्वानि Sarvāni, all. अस्या Asya, His. एव Eva, only. निःश्वसितानि Nihśvasitāni, creations made as easily as one breathes.

11. As from a blazing fire made of damp wood various kinds of smokes arise, so, indeed, my dear, come out as easily as breath from this great Hayagrîva, the Rîgveda, the Yajurveda, the Sâmaveda, the Atharvângirasa, the Itihâsas, the Purâṇas, sciences, the Upaniṣads, the Pañcharâtra Samhitâ, the aphorisms, the elaborate explanations (of the Vedas), the sciences of Iṣṭi and Homa sacrifices, the methods of making gifts of food and drink, the science of this world and of the next world, and the science of all elements, yea all the rest have proceeded from Him only, as easily as breath. — 325.

MANTRA IV. 5. 12.

स यथा सर्वासामपाः समुद्र एकायनमेवः सर्वेषां
स्पर्शानां त्वगेकायनमेवः सर्वेषां गन्धानां नासिके एकायनमेवः
सर्वेषां रसानां जिह्वेकायनमेवः सर्वेषां रूपाणां चक्षुरेकायन-
मेवः सर्वेषां शब्दानां श्रोत्रमेकायनमेवः सर्वेषां संकल्पानां
मन एकायनमेवः सर्वासां विद्यानां हृदयमेकायनमेवः सर्वेषां
कर्मणां हस्तावेकायनमेवः सर्वेषामानन्दानामुपस्थ एकायनमेवः
सर्वेषां विसर्गाणां पायुरेकायनमेवः सर्वेषामध्वनां पादावेकायन-
मेवः सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

(For word meaning, see II. 4. 11, pages, 207 and 208).

12. As the ocean is the sole receptacle of all the waters; as the organ of touch is the sole receptacle of all kinds

of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye is the sole receptacle of colours; as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart is the sole receptacle of all sciences, so are the two hands the sole receptacle of all acts; as the organ of generation, is the sole receptacle of all pleasures; as the anus is the sole receptacle of all evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—326.

MANTRA IV. 5. 13.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं
वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो
भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे
ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

स Sa, it. यथा Yathā, as. सैन्धवघनः Saindhavaghanah, a mass of rock salt.
अनन्तरः Anantarah, that has no distinctive inside. अबाह्यः Abāhyaḥ, that has no
distinctive outside. कृत्स्नः Kritsnah, the whole being. रसघनः Rasaghanah, quite
of the same taste of salt, both inside and outside. एव Eva, only. अरे Are, oh, my
dear wife, एवं Evam, so; similarly. अयम् Ayam, this. आत्मा Ātmā, the Ātman.
अनन्तरः Anantarah, devoid of any distinctive inside. अबाह्यः Abāhyaḥ, devoid of
any distinctive outside. कृत्स्नः Kritsnah, the whole प्रज्ञानघनः Prajñānaghana,
a mass of pure consciousness. एव Eva, only; एतेभ्यः Etebhyah, these. भूतेभ्यः
Bhūtebhyah, from the five gross elements, such as—earth, water, &c. समुत्थाय
Samutthāya, growing; making his appearance, coming in contact with the
material body. तानि Tāni, those elements; the body consisting of those
elements. अनु Anu, following. विनश्यति Vinaśyati, gets free; gets rid of the
gross body. एव Eva, in fact. प्रेत्य Pretya, when one has got rid of his
material body. संज्ञा Samjñā, name or term for one who has got rid of the
material body. न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, oh, my
dear wife. ब्रवीमि Bravimi, (I) tell (you). इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ Yājña-
valkya. उवाच Uvācha, said. ॥ Ha.

13. As a mass of rock salt has no distinctive inside nor outside, but is all a mass of taste of salt alone, so, verily,

this Ātman has no distinctive inside or outside, it is altogether a mass of Consciousness. The mukta jīva, rising from these elements, again disappears with them. After the "Great Passing Away," there is no consciousness. This is what I have to tell thee." Thus said Yājñavalkya.—327.

MADHYA'S COMMENTARY.

In Mantra 13 occur the words:—"Sa yathā saindhava ghaṇo anantaro avāhyah, &c." Some have translated it as meaning:—"As a mass of salt has neither inside nor outside." This is wrong, for a mass of salt has an inside and an outside. The Commentator, therefore, explains it thus:—

As there is no difference in the inside or outside of a mass of salt, everywhere it is a mass of salt, and tastes salt, so, &c.

MANTRA IV. 5. 14.

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा
अहमिमं विजानातीति स होवाच न वा अरेऽहं मोहं ब्रवीम्य-
विनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

सा Sā, that. मैत्रेयी Maitreyī, Maitreyī. उवाच Uvācha, said. ह Ha. भगवान् Bhagavān, oh my lord. अत्र Atra, here. एव Eva, only. मा Ma, to me. मोहान्तम् Mohāntam, the distraction called bewilderment. आपीपिपत् अपीपिपत्, caused to obtain. अहं Aham, that unavoidable. इमे Imam, Him; the Paramātmān. न Na, not. विजानाति Vijānāti, does the jīva know. इति Iti. सः Sah, he; Yājñavalkya. उवाच Uvācha, said. ह Ha. अरे Are, oh my dear wife. अहं Aham, I. मोहं Moham, anything bewildering. न Na, not. ब्रवीति Bravīmi, tell; speak. अरे Are, oh Maitreyī. अयम् Ayam, this. आत्मा Ātmā, Ātman. अविनाशी Avināśī, indestructible. अनुच्छित्तिधर्मा Anuchchittidharmā, of the nature of invariability or changelessness.

14. Then said Maitreyī:—"Herein your venerable self has thrown me into deep bewilderment. (If the mukta has no consciousness of anything external) then this mukta jīva does not know even the Lord Aham, "I am that I am."

"Verily, I am not saying anything bewildering," said he, "Imperishable is, indeed, this Atman, and its nature is (such that its specific knowledge is) indestructible."—328.

MADHYA'S COMMENTARY.

In Mantra 14 occur the words:—"Na vā aham imam vijānāti." This is the reading of Madhya. Other texts read it as vijānāmi. However,

he comments on this reading. It is liable to misconstruction, for others reading it as *viĵānāmi* have translated it as :—"Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him." This is wrong, and so the Commentator says :—

The correct reading is :—"Na vā aham imam *viĵānāti*," meaning—This *mukta* (*jīva*) would not know even the *Aham*, the Unavoidable Lord, (if there be no consciousness in *mukti*). "Aham means *Aheyam* or the Unavoidable, the Supreme Self. The *mukta jīva* would not know Him. So the preceding sentence, "*atraiva mā bhagavān mohāntam apīpipat*," becomes harmonised. For it means "here indeed you, Sir, have caused me to fall into the destruction, called Bewilderment, when you say there is no consciousness in *mukti*, for then all *mukta jīvas* would not know the Lord called *Aham*, the Unavoidable." Thus it is established that in sentences like, "*aham Brahmasmi*, &c.," the word '*aham*' means the Unavoidable, and does not mean "I." If '*aham*' here meant "I," then the construction ought to have been, "*Aham viĵānāmi*," and not "*aham viĵānāti*," as it is here. So '*aham*' here is a noun, standing in construction with the verb *viĵānāti*, and it is not a pronoun.

[An objector may say :—But may not *viĵānāti* be an archaic form for *viĵānāmi*, for in the Vedas a third person may be employed for the first person. To this, we reply, but that also cannot be. The startling statement of *Yājñavalkya* was "*na pretya sañjñāsti*." He meant to say that in *Mokṣa*, all *bhūtas* (*prakṛtic* objects) are destroyed, so there can arise no consciousness of things external, and so he said :—"In *Mukti* there is no consciousness." He did not deny the presence of all consciousness, but only the special consciousness of *bhūtas* or elemental knowledge. But *Maitreyi*, not understanding the real meaning of *Yājñavalkya*, thought that he denied all consciousness to *muktas*, and so she asked :—"Atraiva, &c." "If here in *mukti* there be no consciousness, &c., so if the sense be that."—"I do not know this Supreme Self," how could this be an appropriate speech of *Maitreyi*. She ought to have said :—"I do not understand you, Sir, when you say that the *Muktas* have no consciousness," and not, "I do not understand this Brahman." Therefore, the meaning given above should be accepted, in order to make the question of *Maitreyi* consistent with the doubt raised by the assertion of *Yājñavalkya*.

An objector may say :—The phrase, "*na vā aham*, &c.," is not a question raised on the saying of *Yājñavalkya*, that there is no *sañjñā* in *Mukti*, but it refers to *prajñānaghana* of the preceding sentence, and means "*atraiva*," that is, in this *prajñānaghana*, in this solid mass of

consciousness, there remains no sañjñā or separate consciousness in Mukti, and thus arose the bewilderment, why the individual consciousness should vanish, like a smaller light in a bigger light, in the universal consciousness. And so Maitreyī says:—"I do not understand this." To this, we reply, it is not so. For here also, you take the assertion of Yājñavalkya as to there being no consciousness in Mukti, as understood in her question, even if it referred to prajñānaghana. And the same difficulty would arise here also, with the additional difficulty of inserting the whole assertion of Yājñavalkya by way of ellipsis, to complete the sentence.

An objector says:—Yājñavalkya had asserted, in a general way, that there was no consciousness in Mukti. How would that lead to the question, that Mukta would have no consciousness even of the Lord, called "I am that I am." To this, we say, it is no objection at all. If Yājñavalkya asserted in a general way, that there was absence of all consciousness in Mukti, then it follows, as a logical consequence, that a Mukta can have no consciousness of God even, and so the question of Maitreyī was very appropriate, when she said:—"If here in Mukti, there be no consciousness, then the Mukta jīva would have no consciousness of God (Aham) even, and so you have thrown me into a fatal bewilderment. For, if the Mukta has no consciousness of anything external, then the consciousness of God would be only a subjective consciousness of the Mukta, and so a mere fancy and a mithyā jñānam." This was the meaning of the question put by Maitreyī.

MANTRA IV. 5. 15.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर
इतरं जिघ्रति तदितर इतरं रसयते तदितर इतरमभिवदति
तदितर इतरं शृणोति तदितर इतरं मनुते तदितर इतरं
स्पृशति तदितर इतरं विजानाति ॥ यत्र त्वस्य सर्वमात्मैवा-
भूतत्वेन कं पश्येत्तत्वेन कं जिघ्रेत्तत्वेन कं रसयेत्तत्वेन कमभि-
वदेत्तत्वेन कं शृणुयात्तत्वेन कं मन्वीत तत्वेन कं स्पृशेत्तत्वेन
कं विजानीयाद्येनेदं सर्वं विजानाति तं केन विजानीयात्स एष
नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्य्यो न हि शीर्य्यतेऽसङ्गो
न हि सज्जतेऽसितो न व्यथते न रिष्यति विज्ञातारमरे केन

विज्ञानीयादित्युक्तानुशासनासि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

इति पञ्चमं ब्राह्मणम् ॥ १५ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing. (द्वित्वं Dvīṭā, separatedness or difference between things; and the things themselves, in which there is this difference, are called Dvaita. द्वित्वं Dvīṭā, separatedness. अञ् अञ्, those that have). इव Iva, as if. This word indicates the dependence of one (the objects of perception) upon the other. भवति Bhavati, is; becomes. हि Hi, indeed. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; the objects, the objects of perception, such as pitcher, &c. जिघ्रति Jighrati, smells. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; the object of perception. पश्यति Paśyati, sees. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; an object. श्रूयति Śrūyati, hears. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; an object. अभिवदति Abhivadati, says; speaks. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; an object. स्पर्शति Spriśati, touches. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; an object. रसयति Rasayate, tastes. तत् Tat, then. इतरः Itarāḥ, the one; a man. इतरः Itaram, the other; an object. विजानाति Vijānāti, knows; perceives. यत्र Yatra, where; in such a Mukti which is the cessation of Avidyā only. तु Tu, only. अस्या Asya, His; of the knower, of a sentient being. सर्वं Sarvam, all; all the organs of perception. आत्मा Ātmā, pure self; soul. एव Eva only. अभूत् Abhūt, becomes. तत् Tat, then. केन Kena, by which; by which organ, or Indriya. कं Kam, what; what object of perception. जिघ्रत् Jighret, can smell; is there the possibility of smelling. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. पश्येत् Paśyet, can see; may he be able to see. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. श्रूयत् Śrūyāt, can hear; is there possibility of hearing. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. मन्वीत् Manvīṭ, can think. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. स्पर्शेत् Spriśet, can touch. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. रसयेत् Rasayet, can taste. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. विजानीयात् Vijānīyāt, can know. येन Yena, by whom. इदम् Idam, this. सर्वं Sarvam, all. विजानाति Vijānāti, he knows. तं Tam, him. केन Kena, by what. विजानीयात्, Vijānīyāt, he may know. सः Sah, that. एषः Eṣaḥ, Viṣṇu; the Paramātmā. इति Iti, such; touched with misery, like Brahmā. न Na, not. इति Iti, such; not touched by misery, like mukta Rāmā. न Na, not. आत्मा Ātmā, Viṣṇu. अग्रिह्यः Agrihyāḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi,

because. न Na, not. ग्रह्यते Grihyate, has ever been grasped or comprehended. अश्रीयः Aśriyaḥ, incapable of wearing out. हि Hi, because. न Na, not. श्रीयते Śriyate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact. अस्तिः Asitah, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रियति Risyati, is subject to destruction. अरे Are, Oh, Maitreyī. विज्ञातारम् Vijnātāram, the knower; one's own self. केन Kena, how. विजानीयात् Vijāniyāt, should know. इति Iti, in this manner. उक्तानु-
 शंसि Uktānu-
 śāṅsī, thou art instructed. कैत्रेयि Maitreyī, Oh, Maitreyī. अरे Are, Oh my dear. एतावत् Etāvat, so far extends. खलु Khalu, truly. अमृतत्वं Amṛitatvam, immortality. इति Iti. उक्त्वा Uktvā, having said. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. विजहार Vijahāra, went away.

15. When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other ; then (it is) that one sees the other ; then (it is) that one hears the other ; then (it is) that one speaks the other ; then (it is) that one thinks the other ; then (it is) that one tastes the other ; then (it is) that one touches the other ; then (it is) that one knows or perceives the other. But when (as some say, it is the case in the Mukti which is the cessation of Avidyā only everything of the sentient jīva becomes Ātman only, then by which organ can the sentient jīva smell and what would he smell ? Then by which organ can the sentient jīva see, and what would he see ? Then by which organ can the sentient jīva hear, and what would he hear ? Then by which organ can the sentient jīva speak, and what would he speak ? Then by which organ can the sentient jīva think, and what would he think ? Then by which organ can the sentient jīva touch, and what would he touch ? Then by which organ can the sentient jīva taste, and what would he taste ? Then by which organ can the sentient jīva perceive, and what would he perceive ? How can the jīva know Him, the Paramātmā, through whose grace he knows or perceives all this ? This Paramātmā is neither like Brahmā touched with misery ; nor is He like Mukta Ramā untouched by misery. This Ātman is incapable of being grasped as a

whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He has never worn out. This Âtman does not come in contact (with anything foul), for He has never come in contact (with anything foul). It is the nature of this Âtman that He is ever free from bondage, that He never feels miserable and that He is never destroyed. (In short), Oh my dear wife, how should the jīva perceive his own self, the real knower? In this manner, thou art instructed. In this, O beloved, in truth, consists immortality that the Mukta jīva should know the Lord in Mukti. Having said thus, Yājñavalkya went away.—329.

Here ends the Maitreyī Brāhmaṇam.

MADHVA'S COMMENTARY.

[In Mantra 15 occur the words :—"Etāvad are khalvamritatvam iti, hoktvā Yājñavalkyo vijahāra." It has been translated by others as meaning, "Thus far has been taught the means of obtaining Mukti. Having said so, Yājñavalkya went away into the forest." This is wrong. The Commentator, therefore, explains it :—]

Verily, immortality or mokṣa of the ever-conscious jīva consists in this, that he should know, in mukti, the wisdom and the activities, &c., of the Supreme Self, and never be unconscious of Him.

Yājñavalkya had already said before :—"I do not tell thee anything bewildering. Thou fanciest so, by not grasping my real meaning." So, in order to remove any false notions regarding Mokṣa, such as those of the Bauddhas, who hold that Mukti consists in the destruction of the âtman, he says :—"Avināśi vā are ayam âtmā"—"That self is verily imperishable." Similarly, to remove the false notions of the Vaiśeṣikas, who hold that Mokṣa consists in the uchedheda or destruction of all specific knowledge, he says :—"Anuchchihitti-dharma—its specific knowledge is never destroyed." Similarly, the notion of those, who hold that pure consciousness, without any object of consciousness, remains in Mokṣa, is also misleading, and so the Commentator says, that there can be no consciousness without an object of consciousness.

To prove this, he quotes an authority :—

It is thus said in the Brahmātarka :—"Mokṣa consists in knowing Viṣṇu, and in knowing all objects and enjoying bliss by the mukta jīva. If there were absence of such knowledge, where would there be any

happiness in Mukti ? There can be no knowledge in the absence of an object of knowledge, in the absence of knowledge there results *sūnyatā* or annihilation. Therefore, *mokṣa* is always accompanied with objects of knowledge (in the shape of the various forms of the Lord), and its nature is eternal joy and happiness."

Here ends the commentary on Maitreyi Brāhmaṇam.

Note:—Compare Chhândogya Upaniṣad (VIII. 12. 3).

एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभि-
निष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्क्रीडन्ममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा
नोपजन३ स्मरन्निद३ शरीर३ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिच्छरीरे
प्राणो युक्तः ॥

"He, through whose grace, this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form, is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And, as a charioteer, is appointed by his master, to drive the carriage, just so is this *Prāṇa* appointed to drive this chariot of the body."

So also *Ibid* (VII. 25. 2) :—"He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self."

So also in the same *Upaniṣad* (VII. 26. 2), there is this verse about it :—"The released soul does not see death, nor illness, nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and, it is said, He becomes eleven as well ; nay, He becomes one hundred and eleven and one thousand and twenty."

So also in the *Br. Upaniṣad* (I. 5. 9, page 94) :—"He, who worships the Supreme Self alone as the Refuge, has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (*Hari*)."

So also in the *Kaṭha Upaniṣad* (IV. 15.) :—"As pure water poured into pure water becomes like that, O, Gautama, so even the *Ātmā* (or ruler of all the) *Munis*, who are knowers, becomes like that *Param-Ātman* (*Brahman*, but not identical with him).

Note.—The *Ātmā* in this verse refers to the chief *Vāyu*, and it means that this *Vāyu*, who is *Ātmā* or Lord of wise sages or *Munis*, when liberated, only gets similarity with the Supreme Self, but not identity with the Supreme.

Similarly, in the Muṇḍaka Upaniṣad (III. 1. 3):—"When the jīva sees the golden-coloured Creator and Lord, as the Person, from whom Brahmā comes out, then the wise, shaking off virtue and vice and becoming free from Avidyā, attains the highest *similarity*."

Note.—These Mantras show that in the highest Mukti, a jīva attains *similarity*, but not identity, with the Supreme Self. This similarity implies that the Mukta experiences all kinds of Bhogas or enjoyments.

So also in the Gītā (XIV. 1 and 2):—"I will again proclaim that Supreme Wisdom, of all wisdom the best, which having known, all the Sages (Munis) have gone hence to the Supreme Perfection.

"Having taken refuge in this Wisdom and being *assimilated* to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution."

So also in a Purāṇa we have the following verse:—

न वर्तते यत्र रजस्तमस्तयोः सत्त्वं मिश्रं न च कालविक्रमः ।

न यत्र माया किमुतापरेहरेरनुव्रता यत्र सुरासुरार्चिताः ॥

"Where there does not exist either Rajas (Mobility) or Tamas (Inertia), nor does exist where the mixed Sattva, nor where does Time has his power, where even Māyā does not go, what to say of others, there exist the Lord Hari and his followers, consisting of Suras and Asuras, who are engaged in the constant worship of that Lord."

So also in the following verse:—

श्यामावदाताः शतपत्रलोचनाः पिशङ्कवत्सासुरचः सुपेशसः ।

All these extracts from Śruti, Smṛiti, Itihāsas, and Purāṇas show that even in Nirguṇa Mukti, there are enjoyments after the attainment of such Mukti.

[An objector says:—"This last extract shows, that Muktas have a body, and so also the extract from the Chhāndogya Upaniṣad also shows that the Muktas have various kinds of enjoyments. On the other hand, there are authorities to the effect that the Muktas have no body. How do you reconcile them?" To this the Commentator answers:—]

The Muktas are said to be *Āśarīri* or bodiless, in this sense that they have no bodies consisting of Prākṛtic matter, namely, of matter consisting of Sattva, Rajas or Tamas. Their bodies are of super-matter, namely, Chidānanda matter, or matter consisting merely of intelligence and bliss. The Muktas have no sense organs, they do not consume any food, nor excrete any thing, and their bodies constantly give out sweet scent,

ATHA VAMSA BRAHMANAM.

MANTRA IV. 6. 1.

अथ वंशः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः
 पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः
 कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च
 गौतमाच्च गौतमः ॥ १ ॥

पौतिमाष्यात् from Pautimāśya (we). पौतिमाष्यः Pautimāśyah, Pautimāśya. गौपवनात् Gaupavanāt (was the disciple) of Gaupavana. गौपवनः Gaupavanah, Gaupavana. पौतिमाष्यात् Pautimāśyāt (was the disciple) of Pautimāśya. पौतिमाष्यः Pautimāśyah, Pautimāśya. गौपवनात् Gaupavanāt (was the disciple) of Gaupavana. गौपवनः Gaupavanah, Gaupavana. कौशिकात् Kauśikāt (was the disciple) of Kauśika. कौशिकः Kauśikah, Kauśika. कौण्डिन्यात् Kauṇḍinyāt (was the disciple) of Kauṇḍinya. कौण्डिन्यः Kauṇḍiyah, Kauṇḍinya. शाण्डिल्यात् Śāṇḍilyāt (was the disciple) of Śāṇḍilya. शाण्डिल्यः Śāṇḍilyah, Śāṇḍilya. कौशिकात् Kauśikāt (was the disciple) of Kauśika. च Cha. गौतमः Gautamah, Gautama, च Cha, and. गौतमात् Gautamāt (was the disciple) of Gautama.

1. Now follows the stem :—

- (1) (We) from Pautimāśya.
- (2) Pautimāśya from Gaupavana.
- (3) Gaupavana from Pautimāśya.
- (4) Pautimāśya from Gaupavana.
- (5) Gaupavana from Kauśika.
- (6) Kauśika from Kauṇḍinya.
- (7) Kauṇḍinya from Śāṇḍilya.
- (8) Śāṇḍilya from Kauśika and Gautama.
- (9) Gautama.

MANTRA IV. 6. 2.

अग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो गौतमा-
 द्गौतमः सैतवात्सैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्यायणा-
 द्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालायनाज्जाबालायनो

माध्यन्दिनायनान्माध्यन्दिनायनः सौकरायणात्सौकरायणः काषा-
यणात्काषायणः सायकायनात्सायकायनः कौशिकायनेः कौशिका-
यनिः ॥ २ ॥

अग्निवेश्यात् The line from Agniveśya. अग्निवेश्यः Āgniveśyaḥ, Āgniveśya. गार्ग्यात् from Gārgya. गार्ग्यः Gārgyaḥ, Gārgya. गार्ग्यात् Gārgyāt (was the disciple) of Gārgya. गार्ग्यः Gārgyaḥ, Gārgya. गौतमात् Gautamāt, (was the disciple) of Gautama. गौतमः Gautamaḥ, Gautama. सैतवात् Saitavāt (was the disciple) of Saitava. सैतवः Saitavaḥ, Saitava. पारशर्ययात् Pārāśaryāyaṇāt (was the disciple) of Pārāśaryāyaṇa. पारशर्ययणः Pārāśaryāyaṇaḥ, Pārāśaryāyaṇa. गार्ग्ययात् Gārgyāyaṇāt (was the disciple) of Gārgyāyaṇa. गार्ग्ययणः Gārgyāyaṇaḥ, Gārgyāyaṇa. उद्दालकायनः Uddālakāyaṇaḥ, Uddālakāyaṇa. उद्दालकायनः Uddālakāyaṇa. जंबालायनात् Jābālāyaṇāt (was the disciple) of Jābālāyaṇa. जंबालायनः Jābālāyaṇaḥ, Jābālāyaṇa. माध्यन्दिनायनात् Mādhyandināyaṇāt (was the disciple) of Mādhyān. माध्यन्दिनायनः Mādhyandināyaṇaḥ, Mādhyandināyaṇa. सौकरायणात् Saukarāyaṇāt (was the disciple) of Saukarāyaṇa. सौकरायणः Saukarāyaṇaḥ, Saukarāyaṇa. काषायणात् Kāṣāyaṇāt (was the disciple) of Kāṣāyaṇa. काषायणः Kāṣāyaṇaḥ, Kāṣāyaṇa. सायकायनात् Sāyakāyaṇāt (was the disciple) of Sāyakāyaṇa. सायकायनः Sāyakāyaṇaḥ, Sāyakāyaṇa. कौशिकायनेः Kauśikāyaṇeḥ (was the disciple) of Kauśikāyaṇa. कौशिकायनिः Kauśikāyaṇiḥ, Kauśikāyaṇi.

2. From Agniveśya :—

- (10) Agniveśya from Gārgya.
- (11) Gārgya from Gārgya.
- (12) Gārgya from Gautama.
- (13) Gautama from Saitava.
- (14) Saitava from Pārāśaryāyaṇa.
- (15) Pārāśaryāyaṇa from Gārgyāyaṇa.
- (16) Gārgyāyaṇa from Uddālakāyaṇa.
- (17) Uddālakāyaṇa from Jābālāyaṇa.
- (18) Jābālāyaṇa from Mādhyandināyaṇa.
- (19) Mādhyandināyaṇa from Saukarāyaṇa.
- (20) Saukarāyaṇa from Kāṣāyaṇa.
- (21) Kāṣāyaṇa from Sāyakāyaṇa.
- (22) Sāyakāyaṇa from Kauśikāyaṇi.
- (23) Kauśikāyaṇi.

MANTRA IV. 6. 3.

घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः
पाराशर्यात्पाराशर्यो जातूकर्ण्यज्जातूकर्ण्य आसुरायणाच्च यास्का-

चामुरायणस्त्रैवणस्त्रैवणिरौपजंघनेरौपजघंनिरामुरेरामुरिभरिद्वाजा-
द्भारद्वाज आत्रेयादात्रेयो माण्डेर्माण्डिगौतमाद्गौतमो गौतमाद्गौ-
तमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कै-
शोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भी-
कौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्बत्सनपाद्बाभ्रवः
पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरस
आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽ-
श्विभ्यामश्विनौ दधीच आथर्वणादथ्यङ्ङाथर्वणो देवादथर्वा देवौ
मृत्सोः प्राध्वस्सनान्मृत्युः प्राध्वस्सनः प्रध्वस्सनात्प्रध्वस्सन
एकऋषेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्ट्यष्टिः सनारोः सनारुः स-
नातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म
स्वयंभुब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥ चतुर्थोऽध्यायः ॥ ४ ॥

उत्तरीयिकः Ghrītakauśikah, Gṛītakauśika (the line from) उत्तरीयिकः Ghrītakau-
śikah, Gṛītakauśika. पारस्यर्याणत् Pārāsaryāṇāt (was the disciple) of Pārāsaryā-
yāṇa. पारस्यर्याणः Pārāsaryāṇaḥ, Pārāsaryāyāṇa. पारस्यर्यात् Pārāsaryāt (was the
disciple) of Pārāsarya. पारस्यः Pārāsaryaḥ, Pārāsarya. जतुकर्ण्यत् Jātukarṇyāt (was
the disciple) of Jātukarṇya. जतुकर्ण्यः Jātukarṇyaḥ, Jātukarṇya. अतुरार्यात् Āsurāya-
nāt, (was the disciple) of Āsurāyāṇa. अतुरार्याणः Āsurāyāṇaḥ, Āsurāyāṇa. च Cha.
यास्का Yāskāt (was the disciple) of Yāska. च Cha, and. त्रैवर्णिः Traivarniḥ, Trai-
varṇi. त्रैवर्णेः Traivarneḥ, (was the disciple) of Traivarni. औपपञ्चनिः Aupapañcha-
dhanīḥ, Aupapañchadhani. औपपञ्चनेः Aupapañchadhaneḥ (was the disciple) of
Aupapañchadhani. असुरिः Āsuriḥ, Āsuri. असुरेः Āsureḥ (was the disciple) of Āsuri.
भारद्वाजः Bhāradvājaḥ, Bhāradvāja. भारद्वाजत् Bhāradvājāt (was the disciple) of Bhārad-
vāj. आत्रेयः Ātreyaḥ, Ātreya. आत्रेयात् Ātreyāt (was the disciple) of Ātreya. मांदिः Māntiḥ,
Mānti. मांदिः Mānteḥ (was the disciple) of Mānti. गौतमः Gautamaḥ, Gautama.
गौतमात् Gautamāt (was the disciple) of Gautama. वात्स्यः Vātsyah, Vātsya. वात्स्यात्
Vātsyāt (was the disciple) of Vātsya. शण्डिल्यः Śāṇḍilyah, Śāṇḍīlya. शण्डिल्यात् Śāṇḍil-
yāt (was the disciple) of Śāṇḍilya. कैशोर्यः Kaishoryah, Kāpyah, Kāisorya Kāpya.
कैशोर्यात्काप्यात् Kāisoryātkāpyāt (was the disciple) of Kāisoryakāpya. कुमारहारितः Kumā-
rahāritah, Kumārahārita. कुमारहारितत् Kumārahāritāt (was the disciple) of Kumāra-
hārita. गालवः Gālavaḥ, Gālava. गालवात् Gālavāt (was the disciple) of Gālava.

विदुर्भीकैदित्यः Vidarbhbikaundinyaḥ, Vidarbhbikaundinya. विदुर्भीकैदिन्यात् Vidarbhbikaundi-
nyāt (was the disciple) of Vidarbhbikaundinya. वत्सनपद्विभ्रावः Vatsanapādbābhraṇaḥ,
Vatsanapādbābhraṇa. वत्सनपद्विभ्रावत् Vatsanapādbābhraṇāt (was the disciple) of
Vatsanapādbābhraṇa. पंथासीनारः Panthāsaubharāḥ, Panthāsaubhara. पंथः सीनरात्
Panthāsaubharāt (was the disciple) of Panthāsaubhara. अयास्या आंगिरसः Ayāśya
Āngirasah, Ayāśya Āngirasa. अयास्यादांगिरसात् Ayāśyādāngirasāt (was the disciple) of
Ayāśya Āngirasa. आभूतिस्त्वाष्ट्रः Ābhūtistvāṣṭrah, Ābhūtistvāṣṭra. आपूतिस्त्वाष्ट्रः Ābhūte-
stvāṣṭrāt (was the disciple) of Ābhūtistvāṣṭra. विश्वरूपस्त्वाष्ट्रः Viśvarūpstvāṣṭrah,
Viśvarūpstvāṣṭra. विश्वरूपस्त्वाष्ट्रत् Viśvarūpātvāṣṭrāt (was the disciple) of Viśvarū-
pstvāṣṭra. अश्विनौ Aśvinau, the two Aśvins. अश्विन्यान् Aśvibhyām (were the disciples)
of the two Aśvins. दध्यान्नाथारवाणः Dadhyañnātharvaṇah, Dadhyañnātharvaṇa. दधीषआथारवाणात्
Dadhichaātharvaṇāt (was the disciple) of Dadhyañnātharvaṇa. अथर्वदािवः Atharvādaiva-
vah, Atharvādaiva. अथर्वदािवत् Atharvañodāivāt (was the disciple) of Atharvādaiva.
मृत्युः मरिचं सनः Mrityuḥ Prādhvamsanaḥ, Mrityuprādhvamsana. मृत्युः मरिचं सनात् Mrityo-
prādhvamsanāt (was the disciple of) Mrityu prādhvamsana. मरिचं सनः Pradhvamsanaḥ,
Pradhvamsana. मरिचं सनात् Pradhvamsanāt, (was the disciple of) Pradhvamsana
एकारिषिः Ekaṛiṣiḥ, Ekaṛiṣi. एकारिषेः Ekaṛiṣeḥ (was the disciple of) Ekaṛiṣi. विप्रचि-
तिः Viprachittiḥ, Viprachitti. विप्रचित्तेः (was the disciple of) Viprachitti. व्यासिः Vyāṣṭiḥ,
Vyāṣṭi. व्यासेः Vyāṣṭeḥ, (was the disciple of) Vyāṣṭi. सनारुः Sanāruḥ, Sanāru. सनारिः
Sanāroḥ, (was the disciple of) Sanāru. सनातनः Sanātanaḥ, Sanātana. सनातनात् Sanā-
tanāt, (was the disciple of) Sanātana. सनकः Sanakaḥ, Sanaka. सनकात् Sanakāt (was
the disciple of) Sanaka. परमेष्ठी Parameṣṭhī, Parameṣṭhī. परमेष्ठिनः Parameṣṭhinaḥ
(was the disciple of) Parameṣṭhī. ब्रह्म Brahma, Brahma. ब्रह्मणः Brahmanah (was
the disciple of) Brahmā. स्वयम्भुवः Svayambhu Brahman, to Svayambhu Brah-
man नमः Namah, salutations.

- (23) From Ghṛitakaṣika.
- (24) Ghṛitakaṣika from Pârâsaryâyana.
- (25) Pârâsaryâyana from Pârâsarya.
- (26) Pârâsarya from Jâtukarṇya.
- (27) Jâtukarṇya from Âsurâyana and Yâska.
- (28) Âsurâyana from Traivaṇi.
- (29) Traivaṇi from Aupapañchadhani.
- (30) Aupapañchadhani from Âsuri.
- (31) Âsuri from Bhâradvâja.
- (32) Bhâradvâja from Âtreya.
- (33) Âtreya from Mânṭi.
- (34) Mânṭi from Gautama.
- (35) Gautama from Gautama.
- (36) Gautama from Vâtsya.

- (37) Vātsya from Sāṇḍilya.
- (38) Sāṇḍilya from Kaisōrya Kāpya.
- (39) Kaisōrya Kāpya from Kumārahārīta.,
- (40) Kumārahārīta from Gālava.
- (41) Gālava from Vidarbhi-kaunḍinya.
- (42) Vidarbhi-kaunḍinya from Vatsanapāt Bābhava.
- (43) Vatsanapāt Bābhava from Panthā Saubhara.
- (44) Panthā Saubhara from Ayāsyā Ņgirasa.
- (45) Ayāsyā Ņgirasa from Ābhuti Tvaṣṭra.
- (46) Ābhuti Tvaṣṭra from Visvarūpa Tvaṣṭra.
- (47) Viśvarūpa Tvaṣṭra from Aśvinau.
- (48) Aśvinau from Dadhyak Ātharvaṇa.
- (49) Dadhyak Ātharvaṇa from Atharvaṇa Daiva.
- (50) Ātharvaṇa Daiva from Mṛityu Prādhvaṃsana.
- (51) Mṛityu Prādhvaṃsana from Prādhvaṃsana.
- (52) Prādhvaṃsana from Ekarṣi.
- (53) Ekarṣi from Viprachitti.
- (54) Viprachitti from Vyaṣṭi.
- (55) Vyaṣṭi from Sanāru.
- (56) Sanāru from Sanātana.
- (57) Sanātana from Sanaka.
- (58) Sanaka from Parameṣṭhin.
- (59) Parameṣṭhin from Brahman.
- (60) Brahman is Svayambhu, self-existent. Adoration to Brahman.

Here ends the Sixth Brāhmaṇam.

THE BHĀSYA ON THE VAMŚA BRĀHMAṆAM.

Sometimes those of superior caste or order may easily receive instructions from those of the inferior caste or order; and such a conduct is no way prejudicial to their superiority.

So in this Vamśa Brāhmaṇa the teachers are not always of superior order to the students; for example, the Ātharvams are no way of higher order than the two Aśvins.

Here ends the Vamśa Brāhmaṇam.

Here ends the Fourth Adhyāya.

FIFTH ADHYAYA.

अथ प्रथमं ब्राह्मणम् ।

FIRST BRAHMANAM.

MANTRA V. 1. 1.

पञ्चमोऽध्यायः ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्ण-
मादाय पूर्णमेवावशिष्यते ॥ ॐ ३ खं ब्रह्म खं पुराणं वायुरं
खमिति ह स्माह कौरव्यायणीपुत्रो वेदोयं ब्राह्मणा विदुर्वेदेनेन
यद्वेदितव्यम् ॥ १ ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

ॐ Om, the Lord Viṣṇu. अदः Adah, that; the original one, the Root-form from which all Avatâras descend. पूर्णं Pûrṇam, FULL. इदम् Idam, this; the Avatâra-form. पूर्णं Pûrṇam, FULL; the whole. पूर्णात् Pûrṇât; from the Full or Whole; from the Great Original or Root-form. पूर्णं Pûrṇam, the Full or Whole; the Avatâra-form. उदच्यते Udachyate, issues out; proceeds. पूर्णस्य Pûrṇasya, of the Full; coming out of the Great Original, the Root-form. पूर्णं Pûrṇam, the Full, the Avatâra. आदाय Âdâya, taking; being one with; withdrawing in Himself. पूर्णं Pûrṇam, the Full; the Great Original or the Root-form. एव Eva, only. अवशिष्यते Avasîsyate, is left; remains. ॐ Om, Woven, in Whom all guṇas are woven. Full in all the qualities; the Lord Viṣṇu. खं Kham, All-illumination; All-light. ब्रह्म Brahma, the all-spreading; All-pervading. खं Kham, the All-bliss. पुराणं Purâṇam, without beginning. वायुरं Vâyuram, the giver of delight to Vâyû. खं Kham, renowned. इति Iti, so. कौरव्यायणीपुत्रः Kauravyâyaṇiputraḥ, the son of Kauravyâyaṇi; Balabhadra. आहस्य Âhasma, said. अयम् Ayam, that; the Paramâtman. वेदः Vedaḥ, Veda; of the form of knowledge. ब्राह्मणाः Brâhmanâḥ, the Brâhmanas. विदुः Viduḥ, know. वेदेन Vedena, through the Veda, through the Lord, called Veda, or All-knowledge. एन Ena, it is instrumental singular of the form of ए "A," which means free from all fault, from this ए the Alpha. यद् Yat, which. वेदितव्यं Veditavyam, should be known.

1. That (Root-form) is Full, this (Avatâra-form) is full; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains,

“Om Brahman is All-light, He is the ancient All-bliss, He is the renowned in whom Vâyu ever-delights;” thus said Balabhadra, the son of Kauravyâyani. He is called Veda also, or All-knowledge. The Brâhmanas knew all that could be known through this Veda (the All-knowledge), called अ (Alpha, the Faultless).—329.

MADHYA'S COMMENTARY.

All the Avatâras of Mahâ Viṣṇu are all full (in all their powers).

In the previous four Adhyâyas were described certain Vidyâs or methods of meditation. In the last two Adhyâyas are being mentioned miscellaneous matters which are supplementary in a way to those Vidyâs. In a previous Adhyâya it was said that in the Hitâ Nâḍi there dwells the Lord Viṣṇu, in his various Avatâras, having different colours, white, blue, red, green, etc. So the question arises that the original form, the Mûla-rûpa, and the Avatâra-rûpa or manifested form, being prior and posterior in time, one must be superior to the other, one must be Pârṇa or full, and the other must be Apârṇa or incomplete. To remove this misconception, the Śruti says that both these forms, the Mûla-rûpa and the Avatâra-rûpa are Pârṇa or full and infinite. Therefore, the Commentator says:—)

The Avatâras of Mahâ Viṣṇu are all said to be Pârṇa or Full. Full is also the Mûla-form, called the Param-rûpam, or the highest form. From this FULL or the Highest Form come out Avatâras, who are also Pârṇas or Full.

All these Avatâras are equally Full or perfect, like the original Form. The specific difference between them and the Mûla Form consists in this, that one (the Mûla Form) is prior in time, and the other is posterior in time, so far only as manifestation is concerned. One is not superior to the other, because they are One. Neither in time, nor in space, nor in powers, are they superior or inferior to one another, in any respect.

When the Full, belonging to the Mûla Form or the Root-Form, withdrawing within himself the other Pârṇa or Full, namely, that which is known as the Avatâra-form then, there remains the FULL alone.

Now arises the question that at Mahâ-pralaya, Brahmâ and other high deities, withdraw within themselves all Jîvas lower than themselves. Does the FULL (the Root Form), in the same way, withdraw the other or Avatâra Forms within himself? If so, how can then these Avatâra Forms be said to be full. To this the Commentator answers:—

In the case of Avatāras, like Kṛṣṇa and others, the word Laya or dissolution does not mean anything more than their becoming invisible to ordinary human sight, and their ceasing to perform the ordinary Avatāra activities, such as those of protecting the world by lessening the weight of misery and sin under which the world is groaning. The Avatāras do not become Laya in the Mahā Viṣṇu, as the Jīvas become Laya in Brahmā at the time of Pralaya.

(The author now explains the mantra Om Kham Brahma, Kham Pūraṇam, Vāyuram Kham :—)

Viṣṇu is called Om, because in Him are all the qualities woven (otam). He has been called Kham, for the first time, on account of His being *All-light*; and He has been called Brahman, on account of His being *All-pervading*. He has been called Kham, for the second time, as He is *All-bliss*. He has been called Pūṛṇa, because He has no beginning. The Paramātmān is called Vāyura, because He gives delight (ra) to Vāyu. He has been called Kham, for the third time, on account of His being Khyāta or renowned. Rauhineya revealed this mantra (Om Kham Brahma, etc.). He is called "Veda," because His form is knowledge and the Brāhmaṇas know him as Veda or knowledge.

(The next sentence is "Vedenaina yad veditavyam." It consists of the following words :—"Vedena," through this Veda or All-knowledge, "ena," through A (ena is the instrumental singular of अ meaning faultless). This the Commentator now explains.

On account of being faultless, the Lord is called A. Through this All-knowledge (Veda) and through this A, is to be known everything else which is to be known.

The daughter of Bāhlika is Rohiṇi. Her son is Balabhadra. Therefore, he is called Kauravyāyāni-putra, because Rohiṇi is another name of Kauravyāyāni.

Here ends the First Brāhmaṇam.

अथ द्वितीयं ब्राह्मणम् ।

MANTRA V. 2. 1.

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या
अमुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो
हैतदक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति
होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ १ ॥

तवः Trayah, three kinds. प्राजापत्याः Prājāpatyāb, the sons of Prajāpati Brahmā. देवाः Devāb, the Devās or angels or Super-human beings. मनुष्याः Manuṣyāb, men or human beings. असुराः Asurāb, the Asurās, or demons or inhuman beings. प्राजापतिः Prajāpatau, the Prajāpati, near Brahmā. पितरि Pitari, near their father. ब्रह्मचर्यं Brahmacharyam, taking the vow of a Brahmachārin, or a student. ऊचुः Uṣuḥ, lived. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachārin; the period of the student life. उपित्वा Uṣitvā, having lived; having completed. देवाः Devāb, the Devas. ऊचुः Ūchuḥ, said. भवान् Bhavān, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravītu, be pleased to instruct. इति Iti. तेभ्यः Tebhyāb, to them; to the Devas. ह Ha, verily. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti, thus. उवाच Uvācha, said (Brahmā). व्यज्ञासिम् Vyajñāsiṣṭhā, have you all understood. इति Iti, so asked Brahmā. व्यज्ञासिम् Vyajñāsiṣṭha (we) have understood it. इति Iti, thus. ऊचुः Ūchuḥ, said (the Devas). दाम्यत Dāmyata, do you all restrain your desires; be humble and egoistic and proud. इति Iti, so. नः Naḥ, to us. अथा Atha, sayest (thou). इति Iti, so said the Devas. ओं Om, yes. इति Iti, thus. ह Ha, indeed. व्यज्ञासिम् Vyajñāsiṣṭha, (you) have all understood. इति Iti. उवाच Uvācha, replied (Brahmā).

1. The three-fold offspring of Brahmā, *viz.*, the Devas, the men and the demons, lived as Brahmachārins (students) with their father, Prajāpati. After completing Brahmacharya (studentship), the Devas said: "Sir, be pleased to instruct (us)." He told them this single syllable Da, and (asked them): "Have you all understood it?" The Devas replied, "we have understood (it). 'Do you be humble,' so you told us." "Yes, you have all understood it," said Brahmā.—330.

MANTRA V. 2. 2.

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदे-
वाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्द-
त्तेति न आत्येत्योमिति होवाच व्यज्ञासिष्टेति ॥ २ ॥

अथ Atha, then. एनं Enam, Him; Brahmā. मनुष्याः Manuṣyāb, men. ऊचुः Ūchuḥ, said. भवान् Bhavān, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravītu, be pleased to instruct. इति Iti. तेभ्यः Tebhyāb, to them; to the gods. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, the letter da. इति Iti. उवाच Uvācha, said (Brahmā). व्यज्ञासिम् Vyajñāsiṣṭhā, have you all understood? इति Iti, so asked Brahmā. व्यज्ञासिम् Vyajñāsiṣṭha, (we) have understood it. इति Iti. ऊचुः Ūchuḥ, said (the men). दत्त Datta, do you all give away; be charitable. इति Iti so. नः Naḥ, to us. अथा Atha,

sayest (thou). इति Iti, so said the men. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñāsīṣṭha, (you) have all understood. इति Iti. उवाच Uvācha, replied (Brahmā). ह Ha.

2. Then, the men said to Brahmā : “ Sir, be pleased to instruct (us).” He told them the same syllable Da, and (asked them) : “ Have you all understood it ?” The men replied : “ We have understood (it) ; ‘ do you all offer gifts,’ so you told us.” “ Yes, you have all understood it,” said Brahmā.—331.

MANTRA V. 2. 3.

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्ष-
रमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दयध्व-
मिति न आत्येत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी
वागनुवदति स्तनयितुर्द द द इति दाम्यत दत्त दयध्वमिति
तदेतत्रयः शिक्षेद्दमं दानं दयामिति ॥ ३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, then. एनं Enam, Him ; Brahmā. असुराः Asurāḥ, the Asuras ; the demons. ऊचुः Ūchuh, said. ह Ha. भवान् Bhavān, the Venerable Sir. नः Nah, to us. ब्रवीतु Bravītu, be pleased to instruct. इति Iti. तेभ्यः Tebhyah, to them ; to the demons. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti. उवाच Uvācha, said (Brahmā). व्यज्ञासिष्टा Vyajñāsīṣṭhā, have you all understood it ? इति Iti, so asked Brahmā. व्यज्ञासिष्मा Vyajñāsīṣma, (we) have understood it. इति Iti. ऊचुः Ūchuh, said (the Asuras). दयध्वं Dayadhvam, have clemency ; be merciful. इति Iti, so. नः Nah, to us. आत्य आत्था, sayest (thou). इति Iti, so said the demons. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñāsīṣṭha, (you) have all understood. इति Iti. उवाच Uvācha, replied (Brahmā). ह Ha. तत् Tat, therefore. एतत् Etat, this ; this instruction. एव Eva, only. एषः Eṣā, this. दैवो Daivī, heavenly. वाक् Vāk, voice. अपि Api, also. स्तनयितुः Stanayitnuh, the thunder. अनुवदति Anuvadati, imitates ; repeats. द Da. द Da. द Da. इति Iti, in this way. दाम्यत Dāmyata, do you all restrain your desires ; be humble. दत्त Datta, do you all give away ; be generous. दयध्वं Dayadhvam, be you all clement ; be merciful. इति Iti. तत् Tat, therefore. एतत् Etat, these. त्रयं Trayam, three. शिक्षेत् Sikṣet, one should learn ; one should practise. दमं Damam, restraint, humility. दानं Dānam, giving away charity. दयां Dayām, clemency ; mercy. इति Iti.

3. Then, the Asuras said to Brahmā : “ Sir, be pleased to instruct (us).” He told them the same syllable “ Da,” (and

asked them): "Have you all understood (it)?" "Be merciful, so did you tell us," replied the Asuras. "Yes," you have all understood it," said Brahmâ. Therefore, this thunder, the voice from heaven, repeats (the instruction), "Da" "da," "da;" "Be humble, be charitable, and be merciful"

Therefore, let everyone learn these three (virtues), humility, charity and mercy.—332.

MADHYA'S COMMENTARY.

(In this Brâhmaṇam is being taught that which must be practised, in order to gain Mukti, by all living beings in general. The question may arise that the Lord, when He created the Devas, the men and the Asuras, had allotted to them, at the same time, their respective duties. Why did these beings then go to Brahmâ to learn their duties. To this the Commentator answers:—)

Viṣṇu had ordained, from before, the duty of giving knowledge to the Devas, as well as the giving of the fruits of Karmas (together with the duties of mercifulness and humility). He had taught men and Asuras all the three duties, namely, charity, humility and mercy. It was, in order to learn the particular duty that they went to Brahmâ. The Devas, the men, and the Asuras again went to Brahmâ and asked him to teach them, in order that there might be an increase in their merit. The Devas put the question, because they, already having great power and lordliness, were liable to become proud. So they were taught by Brahmâ the one duty, Dama, as their paramount duty, namely, not to be proud, but to control their Ahaṅkāra. This was taught to the Devas to increase their good qualities of knowledge and devotion. For the Devas are naturally endowed with knowledge from their very beginning, as Aparokṣa or intuitive knowledge; so they were taught this further duty, in order to get *higher* bliss, Mukti. Through ordinary knowledge is obtained the ordinary Mukti, which consists in the cessation of transmigration.

Similarly, to the men was taught the duty of giving charity or Dâna, as the duty of Dama or humility was taught to the Devas. This Dâna was taught to men not to increase their Mokṣa-bliss (as was the case with Devas), but it was taught to them as a *means* of getting knowledge (Jñānam) and, through this knowledge, to get Mukti. The Dânam or giving, ordained to men, is said to be the giving of offerings, etc., to Devas, guests, the poor, etc.

The duty taught to Asuras was Dayā or mercy, not that they might get Mukti, for Asuras can never get Mukti, but this Dayā was taught to the Daityas, in order that it might delay their fall into the Darkness, which is their ultimate goal.

Here ends the Second Brāhmaṇam.

अथ तृतीयं ब्राह्मणम् ।

MANTRA V. 3. 1.

एष प्रजापतिर्यद्भृदयमेतद्ब्रह्मैतत्सर्वं तदेतत्त्र्यक्षरं हृदयमिति
हृदयमेतत्त्र्यक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद द इत्ये-
कमक्षरं ददत्यस्मै स्वाश्चान्ये च य एवं वेद यमित्येकमक्षरमेति
स्वर्गं लोकं य एवं वेद ॥ १ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

एषः Eṣaḥ, He. प्रजापतिः Prajâpatih, Brahmā. It also means the Lord Hari.
यत् Yat, who. हृदयं Hridayam, Hridaya. एतत् Etat, it. ब्रह्म Brahma, the Brahman ;
the Full. एतत् Etat, it. सत्यं Satyam, the true. The form of all good qualities.
Good. तत् Tat, that. एतत् Etat, this ; this name. हृदयं Hridayam, Hridaya. त्र्यक्षरं
Tryakṣaram, consisting of three syllables. इति Iti. हृ Hri, Hri. It means the
acceptor of a share in the sacrifice. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram,
syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. अस्मै Asmai, to him.
स्वाः Svāḥ, kinsmen. च Cha. अन्ये Anye, others. च Cha, and. अभिहरन्ति Abhiharanti,
bring ; supply the objects of desire. द Da, the syllable da ; the giver of know-
ledge. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, the syllable. यः Yaḥ, who.
एवं Evam, so. वेद Veda, knows ; worships, meditates upon. अस्मै Asmai, to him.
स्वाः Svāḥ, kinsmen. च Cha. अन्ये Anye, others. च Cha, and. ददति Dadati, give ; taking
away the objects of his desire from others. यं Yam, the leader or guide to Heaven.
इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, syllable. यः Yaḥ, who. एवं Evam,
so. वेद Veda, knows. स्वर्गं Svargam, Svarga or heaven ; Mukti. लोकं Lokam
world. इति Etī, goes.

1. He is the Prajâpati (Lord of creatures), who is the Hridaya (Heart). He is Brahman, the Full, He is Satya, the Good. That word hridaya consists of three syllables. Hri is one syllable. To him, who knows Him as Hri (the Acceptor of sacrifice), do all his kinsmen and others carry (his objects of desire). Da is another syllable. To him, who knows Him as Da (the Giver of knowledge), do all his

kinsmen and others give (his objects of desire). Ya is another syllable. He, who knows Him as Ya (the Leader or guide to Mukti), goes to the Heaven-world.—333.

MADHYA'S COMMENTARY.

(The author now describes the form and nature of the Four-faced Brahmā, mentioned in the previous Brāhmaṇam. In the present Brāhmaṇam, this Brahmā or Prajāpati is called Hṛidaya or heart. The author explains this word, and shows why he is called Hṛidaya. He is so called, because of the three-fold activities denoted by the three syllables of this word; namely, Hṛi, Da, and Ya. Hṛi means that which takes away, it comes from the root Hṛi, meaning to carry away. Da means to give. And Ya comes from the root "I," and means to go. Therefore, the author says:—)

"Brahmā is called Hṛidaya, because it is He who receives (harāṇa) or realises His share in the sacrifice. Because it is He who gives (dadāti) Jñāna or knowledge, etc., to others; and because it is He who goes (eti) to the Lord Paramātmā directly and without any mediation. The man who knows how Brahmā is Hṛidaya, becomes an object of Hṛiti, Dāna and Svarga-Yāna, i.e., his kinsmen supply him with the objects he wishes for, by collecting them from other persons; his kinsmen give away to him the objects he wishes for; and he goes easily to the Lord Paramātmā." Thus it is in the Nirṇaya.

Though the word Hṛidaya has been applied here to Brahmā, and though the word Prajāpati has also been so explained, yet these words are applicable to the Supreme Self also, because the epithets Satyam, etc., are primarily the qualities of Brahman.

Here ends the Third Brāhmaṇa.

अथ चतुर्थं ब्राह्मणम् ।

MANTRA V. 4. 1.

तद् धैतद् एतदेव तद् आस सत्यमेव स यो हैतं महद्यच्च
प्रथमजं वेद सत्यं ब्रह्मीत जयतीमाँल्लोकान् जित इन्वसावसद्य
एवमेतं महद्यच्च प्रथमजं वेद सत्यं ब्रह्मेति सत्यं ह्येव ब्रह्म ॥१॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

स्तु (1) Tat, all-pervading, uniform. That. ए Ha, because, verily, said to be.
स्तु (1) Etat, this; the Paramātmā. स्तु (2) Etat, this. एवं Eva only. स्तु (2)

Tat, such तत्, like unto that, such like. एव Eva, only : well-known=ākhyam. सत्यं Satyam, the truth ; the Lord Vāsudeva. आस Asa, was. यः Sa, yah, whoever. ए Ha, verily. एतं Etam, this. महत् Mahat, great. यज् Yajñam, the object of worship, worshipful, adorable. प्रथमं Prathamajam, the first-born. सत्यं Satyam, the true ; the object of attainment of those that wish for Mukti ; the Lord Vāsudeva. ब्रह्म Brahma, the Brahman. इति Iti. वेद Veda, knows. सः Sah, He. इमान् Imān, these. लोकान् Lokān, the worlds ; Dharma, Jñāna, and Sādhambhumi, mentioned in the Yogasāstra. जयति Jayati, conquers. यः Yah, whoever. एतं Etam, this. महत् Mahat, great. यज् Yajñam, the object of worship. प्रथमं Prathamajam, the first-born. सत्यं Satyam, the object of attainment of those that wish for Mukti ; the Lord Vāsudeva. ब्रह्म Brahma, the Brahman. इति Iti. एवं Evam, in this way. वेद Veda, knows. असौ Asau, that world ; Paraloka. जितः Jitah, conquered. इनु Inu, as if, even. असत् Asat, has been. सत्यं Satyam, the Lord Vāsudeva. हि Hi, certainly. ब्रह्म Brahma, the Brahman. एव Eva, only.

1. That (all-pervading and changeless Brahman) is alone, indeed, such (changeless and all-pervading). The same was verily the True, the Lord Vāsudeva. He who knows this Great, Adorable, First-born, as the True Brahman, he conquers all these worlds. That (other world) also has, as if, already, been conquered by him, who knows this Great Adorable, First-born as the True Brahman.

(For Vāsudeva, called) Satyam Brahma is True and is, indeed, the only Brahman (the only only object of true worship).—334.

MADHYA'S COMMENTARY.

(In this Mantra, the Avatāra of the Lord, called Vāsudeva, is described, because in the previous Brāhmaṇam the word Satyam was used. The Mantra begins with these words:—तद्धेतदेव तदास सत्यमेवः— tad dha etad, etad eva tad asa satyam eva. There are two Tat's and two Etat's. "The words Tat (and Etat) in the Mantra mean the Param Brahman, because He is Tat or All-pervading (tatavat), as well as Tat (uniform), of the same form, both before and after."

(This explains the first Tat, as having two meanings, namely, all-pervading and uniform. The Lord is called uniform, because He is the same both in the past and in the present. As was said before also, "the Lord Viṣṇu is called Tat, because He is in the same form now in the present, as He was before in the past." Or He is called Tat, because He is all-pervading (tatavat), and He is called Etat, because He is uniform

in all times, this present (etat) and future (etat), as was said before :— He is called Etat, because as He is *now* as He will be for ever in the *future*." Thus both Tat and Etat are names of the Supreme Lord).

(An objector may say : the adjectives all-pervading and uniform may apply to material objects also. How can then they be exclusively applied to the Lord ? To this, the author answers :—)

The Supreme Brahman is verily alone called so all-pervading and uniform, and nobody else can ever possess these predicates.

(The author next explains the sentence, "etad tad asa satyam eva" by showing its construction :—)

"That which is termed satyam in the verse (tad etad) *satyam* (āsa), was, indeed, that which is called Vāsudeva, the changeless." Thus it is in the Brahma-Tarka.

(The question next arises, if this applies to Vāsudeva, then of what words is this the explanation given by you—"Tadeva Tādrīṣam Proktam" ("The Supreme Brahman alone is verily so called"). To this, the author answers :—)

They are the explanations of the words Tad Eva Hi Tat. This shows that the *eva*, which follows the second etat, in the above sentence tad dha etad, etad *eva* tad, should be construed with the first Tat, and the second Tat should be read after it. The construction, therefore, of the above sentence stands thus :—तद् एव ह तत् एतत्-एतत् आस सत्यम् एव । Tad eva ha tad etad, etad āsa satyam eva. The word ह in the above is equivalent to हि. Therefore, the author has explained this sentence तद् एव ह एतद् by saying that it is equal to तदेव हि तत्. This तद् is equal to तादृश, and ह is equal to प्रोक्त, and so the whole passage is explained by the author by the verse : तदेव तादृशं प्रोक्तं ॥ Therefore though the second sentence तदेतत् सत्यमेवासी — looks like one sentence, it must be split up as shown above, and the word तद् should be read as the part of the first sentence and not of this sentence. Because, besides Vāsudeva, there are other forms of the Lord also, such as Sankarṣaṇa, etc., and there is no reason why the Śruti should confine itself to Vāsudeva only which would be the case if तद् were taken as part of the second sentence.

The conclusion, therefore, is that the Śruti should be construed thus :—तद् एव एतद् धैतद् तद् । एतदाससत्यमेव ।

Therefore, the whole sentence is thus explained :—

That Being, well-known as Nārāyaṇa, is the Param Brahman, and that even who is called the True (Satyam) is the well-known Vāsudeva.

(The author now explains the words Sa Yo Haitam Mahad Yajñam etc. :—)

"The Lord Vāsudeva was born of Himself and from Himself. He who knows this Great Adorable "Satyam Brahma," attains His worlds, and even in this life he becomes a worthy and holy person." Such has been said in the Pradhyaṇa.

(The author again reverts to the explanation of the word Hṛidaya, by quoting the authority of Sat Tattva :—)

"By taking away (haraṇa) his own portion of the sacrificial offering, by giving (Dāna) the fruits of action to men, and by carrying (Yāpana) them to heaven, the Lord Viṣṇu is called Hṛidaya. He is called Satyam, because all good (Sat) qualities exists in Him. In fact, He is the personification of goodness (Sat)."

Thus it is in Sat Tattva.

(The word Prajāpati primarily applies to the Lord, and this the author shows by quoting an extract from the Guṇa-Parama.

"The word Prajāpati is applied to Brahmā in the Vedas, in a secondary sense only. It was He, the lotus-born, with whom the Devas, the Asuras, and men, lived as Brahmachārins. But the Lord Viṣṇu is primarily called Prajāpati or the Lord of all creatures. By getting knowledge of Viṣṇu, all beings get deliverance and go to Svarga, called Hṛidaya. He is called Hṛidaya, because He takes up all offerings (Hṛi), because He gives (Dāna) all true knowledge, and because He takes them to heaven (Ya). He is called Satyam, because His form is that of all good qualities. That Lord Viṣṇu is meant by the words Svarga and Hṛidaya."

(An objector says : as the word Prajāpati has been explained by you as applying both to Brahmā and to the Supreme Lord, so cannot the present Mantra be applied to Brahmā also ? To this, the author replies :—)

It cannot apply to Brahmā, because the epithets found in this Mantra are exclusively applicable to the Supreme Lord.

The Paramātman is called Satya, because He is Sat, an object of attainment. So He, the Brahman, who has been called Hṛidaya, transformed himself to Satya or Vāsudeva, Satya is He who is to be attained (sādanīya) or reached (asadya) by those that hanker after Mukti. He who knows Brahman in this way, conquers these lokas or worlds. The meaning of the word Loka-jaya (conquest of worlds) is to get full development in Dharma (धर्म), jñāna (ज्ञान), etc. Indeed, a man who knows the Lord Janārdana in this world, may well be considered as to have almost conquered the next world ; for his Mukti is assured. Thus it is in the Guṇa-Parama.

The words **जित इन्वसाव सत्** mean "that next world (denoted by the word **asan**) has become (**असत् = अमवत**) as if (**इनु**) already conquered (**जितः**)"

NOTE:—Others have translated these words **इनु**, **असे**, **असत्** as meaning "conquered likewise may that (enemy) be." They explain the word **असे** 'that' as applying to enemy. But "that" must be taken as antithesis of **इन्व लोकान्**; and so **असे** must refer to "loka," and not to "enemy," which is nowhere mentioned here.

Here ends the Fourth Brāhmaṇam.

अथ पंचमं ब्राह्मणम् ।

FIFTH BRAHMANAM.

MANTRA V. 5. 1.

**आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्यं ब्रह्म
ब्रह्म प्रजापतिं प्रजातिर्देवास्ते देवाः सत्यमेवोपासते तदेतत्त्र्यक्षरं
सत्यमिति स इत्येकमक्षरं तीत्येकमक्षरं यमित्येकमक्षरं प्रथमोत्तमे
अक्षरे सत्यं मध्यतोऽनृतं तदेतदमृतमुभयतः सत्येन परिगृहीतं
सत्यभूयमेव भवति नैनं विद्वांसमनृतं हिनस्ति ॥ १ ॥**

आपः Āpaḥ, the Lord Nārāyaṇa; He who enjoys or drinks all the qualities (आपस्यैव सर्वान् गुणान् पिवति). This word is always plural in form, though its meaning is singular. **एव** Eva, only. **इदं** Idam, of it; of creation. **अग्रे** Agre, before. **असुः** Āsuḥ, these were; there was. **ताः** Tāḥ, those; that. **आपः** Āpaḥ, Nārāyaṇa. **सत्यं** Satyam, the Satya; Vāsudeva. **असृजन्त** Asrijanta, created. **सत्यं** Satyam, the Satya; He who has the good qualities. **ब्रह्म** Brahma full in all the qualities. Supply "the wise call Him so." **ब्रह्म** Brahma, the Brahman, called Vāsudeva. **प्रजापतिं** Prajāpatim, the four-faced Brahmā. Supply "created." **प्रजापतिः** Prajāpatiḥ, Brahmā देवान् Devān, the Devas. Supply "created." **ते** Te, those. **देवाः** Devāḥ, the Devas; Brahmā and others. **सत्यं** Satyam, Vāsudeva. **एव** Eva, only. **उपासते** Upāsate, worship. **तत्** Tat, that. **एतत्** Etat, this. **सत्यं** Satyam, the word Satya. **त्र्यक्षरं** Trayakṣaram, consisting of three syllables. **इति** Iti. **सत्** Sat, sat; destroyer. **इति** Iti, this portion. **एकं** Ekam, one. **अक्षरं** Akṣaram, syllable. **ति** Ti, the letter त्. **इ** (i) is the अनुवन्ध (Anuvandha), which has been added for the sake of utterance only. **यम्** Yam, the syllable Ya. **इति** Iti, this portion. **एकं** Ekam, one. **अक्षरं** Akṣaram, syllable. **प्रथमोत्तमे** Prathamottame, the first and the last. **अक्षरे** Akṣare, the two syllables. **सत्यं** Satyam, (denote) Satyam (which means the Lord Vāsudeva). **मध्यतः** Madhyataḥ, in the middle; the letter in the middle, namely, त्. **अनृतं** Anṛitam, unrighteousness; expressive of false knowledge; because it has no vowel or truth in it. **तत्** Tat,

therefore. एतत् Etat, this. अक्षरं Anṛitam, the vowel-less syllable ; false knowledge. उभयतः Ubhayataḥ, on both sides. सत्येन Satyena, by the two syllables of the word Satya, by the Lord Vāsudeva, by स and य॥ There is a pun on the word Satya. परिगृहीतं Parigrihitam, is contained ; encompassed. सत्यभूयं Satyabhūyam, the form of Satya ; the preponderance of Satya or Vāsudeva. एव Eva, only. भवति Bhavati, is ; becomes. एवं Evam, this. विद्वान् Vidvāmsam, the knower. Anṛitam, false knowledge ; Ajñāna. न Na, not. हिनस्ति Hinasti, does harm.

1. Before this (creation) there was the All-Protector only (the Lord Nārāyaṇa, called Apas). That All-Protector sent forth Satya, the Remover of Darkness (the Lord Vāsudeva), whom the wise call "Sattyaṁ Brahma." This (Sattyaṁ) Brahma (Vāsudeva) produced the Lord of creatures (Brahmā). The Lord of creatures (Brahmā) sent forth the Devas. Those Devas (including Brahmā) worship this Remover of Darkness only. This word Sattyaṁ consists of three syllables : "Sat" is one syllable ; "T" is another letter and "Ya" is the third syllable. The first and the last syllables form the word "Satya ;" the middle one is useless. Therefore, this useless syllable ("T" or false knowledge) is encompassed on both sides by this Remover of Darkness (Vāsudeva), called Sattyaṁ. So there is the predominance of Satya (the Lord Vāsudeva). False knowledge never does him any harm who knows it thus.—335

NOTE.—According to Madhva, the three syllables of सत्यम् are (1) सत् (2) त् (3) and यम्॥ Now, the middle letter त् has no separate distinct existence of its own. It is inserted there for the sake of euphony only. The real meaning-giving syllables are सत् and यम्। The middle त् is thus meaningless and false, in the sense of having no separate existence. If these two syllables are removed, this त् naturally vanishes.

MADHVA'S COMMENTARY.

(This Brāhmaṇam further describes Vāsudeva, who has been called in the last Brāhmaṇam the Sattyaṁ Brahma.) The word आपः does not mean here "water," for it being merely a created object, cannot exist in this form of water in Pralaya ; for the present chapter deals with creation, after a Pralaya. Nor can the word Āpas refer to Mūla-Prakṛiti into which the Elemental Water is resolved in Pralaya. The next line says that the Apas created the Sattyaṁ Brahman, and Prakṛiti cannot create Sattyaṁ Brahman. Nor does the word Satya here refer to the four-faced Brahmā,

for the creation of Brahmâ follows in the next line : Brahma Prajâpatim. So the Commentator explains this Brâhmaṇam on the authority of the Âdhara) :—

The Lord Nârâyaṇa is called Âpaḥ (आपः), because it is in Him that all the Guṇas (गुणः), or qualities always find shelter. This word is derived from आ + (prefix) + पा Pâ to protect + अस As (the affix). That Âpaḥ created His second form Vâsudeva out of Himself. It is Vâsudeva who passes by the name of "Brahma Sattiyam." From Vâsudeva was born the four-faced Brahmâ ; and from Brahmâ were born all the various Devas. (Since Brahmâ and other Devas were born from the Lord Vâsudeva), it is therefore, that Brahmâ and other Devas all worship Him.

(The author now explains the derivation of Sattiyam, as given in the Brâhmaṇam. It consists of three syllables :—सत्-ति-यम् (of ति Ti the इ (i) is to be dropped.) This त् (T) indicates false knowledge, because it spreads or pervades all the Puruṣas. Sat (सत्) the first syllable, means "good," and refers to the Lord Vâsudeva, who is सत् or the All-Good. He is called स (sa), because the Lord Hari destroys (sâdayan) Ajñâna (अज्ञान) He is *below* (behind) this Ajñâna, which He diminishes or gradually removes from below. That Vâsudeva is also above this Ajñâna (अज्ञान) and is called य (ya), for He destroys (nâśayan) it from above. The man who knows that the Lord Viṣṇu is Satya, and destroys his ignorance from above and below, is never troubled by false knowledge.

(Though the Mantra says that the *Devas* worship Vâsudeva in this way, it does not mean that *men* are not entitled to this meditation. They also can worship Him in this mode, if they are evolved enough, and so the Commentator says :—)

Worship or meditation of every one must be in accordance with his capacity. In the case of *good* men, this mode of worship leads them to Aparokṣa-jñânam or expansion of intuition, and thus it produces in them its *full* fruit.

But in the case of *men of middling* capacity, this mode of worship becomes otherwise, namely, it does not lead to Aparokṣa-jñânam, as in the case of first class men, though all the same it becomes *beneficial* to them. But in the case of a man totally *unfit* for this meditation, it leads to quite an opposite result. By the phrase "opposite result" is meant the uprising of obstacles of various sorts, and not that the worshipper incurs sin (for the worship of God in whatever mode it may be, can never lead to sin)."

Thus it is in the Âdhara.

MANTRA V 5. 2.

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो
यश्चायं दक्षिणेक्षन्पुरुषस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ रश्मिभिरे-
षोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन् स यदोत्क्रमिष्यन्भवति
शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्यायान्ति ॥ २ ॥

तत् Tat, that one. यत् Yat, who. सत्त्वं Satyam, satya; the Lord Vāsudeva, called the Remover of Darkness. तत् Tat, this. असौ Asau, that one. एतस्मिन् Etasmin, this. मण्डले Maṇḍale, in the orb. यः Yah, who. एषः Eṣah, this. पुरुषः Puruṣah, the Puruṣa; the person. सः Sah, He. आदित्यः Ādityaḥ Āditya; the receiver of the offerings given; the oblation-acceptor. अयम् Ayam, He. च Cha, also. यः Yah, who. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye; inside the skull. पुरुषः Puruṣah, the Puruṣa, the person. तौ Tau, both. एते Etau, these; the Puruṣa in the orb of the sun and the Puruṣa in the right eye. अन्योन्यस्मिन् Anyonyasmin, in each other. प्रतिष्ठितौ Pratiṣṭhitau, remain. रश्मिभिः Rāśmibhiḥ, by means of his rays. एषः Eṣah, He; the Lord Hari, who is in the Āditya. अस्मिन् Asmin, in the right eye. प्रतिष्ठितः Pratiṣṭhitah, remains; abides. अयम् Ayam, He; the Ātman in the right eye. प्राणैः Prāṇaiḥ, together with the Prāṇas or senses, &c. अमुष्मिन् Amuṣmin, in him; in Āditya. सः Sah, He; the Puruṣa in the right eye. यदा Yadā, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave this body. भवति Bhavati, is. एतत् Etat, this. मण्डलं Maṇḍalam, orb. एष Eva, only. शुद्धं Śuddham, pure; devoid of rays. पश्यति Paśyati, sees. एते Ete, these. रश्मयः Rāśmayah, rays. एनम् Enam, Him; the dying. न Na, not. प्रत्यायान्ति Pratyāyanti, make themselves be perceived.

2. That one, who is the Remover of Darkness (satya), is the person who is in this solar Orb. He is called the Āditya, the Acceptor of Oblations. He also is this person who is in the right eye of the Jīva. They both abide in each other. By His rays does the (solar) one abide in the other, the (Jīva); together with the Prāṇas does the other (the Jīva-person) abide in the former. When He,—the Person in the right eye,—is about to go out (of the body), the Jīva sees the solar orb purely and simply without its rays. The rays are not perceived by the dying person. —336.

MANTRA V 5. 3.

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिर एकं शिर

एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति
प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहरिति हन्ति पाप्मानं
जहाति च य एवं वेद ॥ ३ ॥

एषः Eṣah, this one. यः Yah, who. एतस्मिन् Etasmin, this. मण्डले Maṇḍale, in the solar orb. पुरुषः Puruṣah, the Puruṣa; the Lord Vāsudeva, with the six qualities developed in Him. तस्य Tasya, His. शिरः Śirah, head. भूः Bhuḥ, Bhu; protection. इति Iti. शिरः Śirah, the head. एकं Ekam, one. एतत् Etat, this. अक्षरं Akṣaram, syllable; Bhu. एकं Ekam, only one. भुवः Bhuvah, the word Bhuvan. इति Iti. बाहू Bāhu, the two arms. द्वौ Dvau, two. बाहू Bāhu, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akṣare, syllables Bhu and Var, of which Bhu is the right arm, and Var is the left arm. सुवः Suvah, the word suvar. इति Iti. प्रतिष्ठा Pratiṣṭhā, the leg. प्रतिष्ठे Pratiṣṭhe, the legs. द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which su is the right leg, and var is the left leg. तस्य Tasya, His. उपनिषत् Upaniṣat, mysterious or secret name. अहः Ahaḥ, the day; the light or Ahar. इति Iti. यः Yah, who. एवं Evam, thus. वेद Veda, knows. हन्ति Hanti, destroys. च Cha as well as. जहाति Jahāti, gives up. पाप्मानं Pāpmānam, sin.

3. Of that One who is the Person in this solar orb, the head is named Bhuḥ. One is the head, (just as) One is this syllable. Bhuvan is His two arms. Two are the arms, as two are these syllables. Suvar is His food. The feet are two, so two are these syllables. His mystery name is Ahar (the day). Whoever knows this, destroys sin as well as gives up (the Tempter).—337.

MANTRA V 5. 4.

योऽयं दक्षिणोक्षन्पुरुषस्तस्य भूरिति शिर एकं शिर
एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति
प्रतिष्ठा प्रतिष्ठे द्वे द्वे एते अक्षरे तस्योपनिषदहमिति हन्ति
पाप्मानं जहाति च य एवं वेद ॥ ४ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अयं Ayam, this one. यः Yah who. दक्षिणे Dakṣiṇe, in the right. अक्षरं Akṣan, in the eye. पुरुषः Puruṣah, the person; the Lord Vāsudeva, with the six qualities developed in Him. तस्य Tasya, His. शिरः Śirah, head. भूः Bhuḥ, Bhuḥ; protection. इति Iti. शिरः Śirah, the head. एकं Ekam, one. एतत् Etat, this; अक्षरं Akṣaram,

syllable; Bhuḥ. एकं Ekam, only one. भुवः Bhuvaḥ the word Bhuvar. इति Iti. बाहू Bāhū, the two arms. द्वौ Dvau, two. बाहू Bāhū, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akaṣare, syllables; Bhū and Var. Of which Bhū is the right arm, and Var is the left arm. सुवः Suvaḥ, the word suvar. इति Iti. प्रतिष्ठा Pratiṣṭhā, the foot. प्रतिष्ठे Pratiṣṭhe, the two feet. द्वे Dve, two. एते Ete, these two. अक्षरे Akaṣare, syllables Su and Var, of which Su is the right foot, and Var is the left foot. तस्य Tasya, His. उपनिषत् Upaniṣat, mysterious or secret name. अहं Aham, unavoidable; The "I." इति Iti. यः Yaḥ, who. Evam, this. एवं Veda, knows. वेदहन्ति Vedaḥ, destroys. च Cha, as well as. जहति Jahāti, gives up. पाप्मानं Pāp-mānam, sin.

4. Of that One who is the Person in the right eye, the head is named Bhuḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His foot. The feet are two, so two are these syllables. His mystery name is Aham (the Unavoidable). Whoever knows this, destroys sin as well as gives up (the Tempter).—338.

MADHYA'S COMMENTARY.

(This Mantra describes the place in which this Lord Vāsudeva should be meditated upon.)

That Lord Vāsudeva is the Lord Janārdana as dwelling in the Āditya. He is called by the name of Āditya, because it is He who always accepts (ādāna) the Havir (हविः) or offerings. He also is the Lord who resides in the right eye. Therefore, the Lord Hari has two forms, one in the sun and called Āditya or the Oblation-acceptor, and the other in the right eye. Each of these two forms mutually abides in the other; the microcosmic one with the Prāṇas goes to the sun and the other (the macrocosmic) with His rays enters the eye. When the Lord Viṣṇu residing in the right eye, desires to go out of this jīva body, then, just at the moment of death, the dying jīva sees only the disc of the sun, but not His rays. For, His rays are not then perceived. Some say, that it happens, even seven days before death takes place, and is not confined to the moment of death.

(In the Brāhmaṇam beginning with the Mantras 3 and 4 are described the secret names of the Lord Vāsudeva, who is to be meditated upon in the solar orb and in the right eye. The names of the various members of the Lord are also given herein.)

Of that Viṣṇu, who is in the solar orb, the head is called Bhuḥ (भूः). It is so named Bhu, because of the protection or bhāvana. [The word (भू)

is derived from the root **भू** (to be); he who causes a thing to exist or protects it, is named **Bhuh**.] He protects all by His supervision, through His eyes, as well as by His word of *mouth*, and (both these organs are in the head.)

(The word **भुवः** is now explained :—)

The right arm of the Paramātman is called **भु** (Bhu), because of the production or creation; and His left arm is called **Vaḥ** (**वः**), because of the destruction (The word **Vaḥ** (**वः**) is derived from the root **Vā** (**वा**), to move, to go.) What is gone is sometimes said to be destroyed, as in “sa gataḥ”—“he is gone or dead.” Therefore, **व** (va) means destruction. The word **Suvar** is now explained. The word **सु** (su) means bliss or joy, and **वः** (vaḥ) means knowledge.

When the Lord Viṣṇu gives Mukti to any being, He lets that being share the bliss and knowledge of His own self. Therefore, **सु** (su) and **वर** (var) **सुवर** (suvar) are said to be the two legs of the Lord. His right leg is named **सु** (su), and His left leg is named **वर** (var): therefore, to get to **सुवर** (suvar) or to get the feet of the Lord, means to get Mukti.

(That Lord Viṣṇu is called **Aham** (**अहं**)—the unavoidable, because He is ever unavoidable by the Jīva, from the fact of His constant companionship of the Jīva. He is always behind the Jīva’s consciousness of self. The Lord is also called **अहः** (ahaḥ)—the light, because it is He, brings all the worlds to Light. He who knows the Lord in this way, destroys all his sins as well as gives them up. He destroys some sins (already committed), while others, like *Kali, etc., which are impotentiality, are given up.* (That is he leaves or gives up the companionship of beings, like *Kali, etc., who incite to sin.* Thus it is in the Pravṛtta.

Here ends the Fifth Brāhmaṇam.

अथ षष्ठं ब्राह्मणम् ।

SIXTH BRAHMANAM.

MANTRA 1.

**मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा
यवो वा स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति
यदिदं किञ्च ॥ १ ॥**

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अयं Ayam, this. पुरुषः Puruṣaḥ, the Person, the Great Lord, in whom the six qualities are fully developed. पुरुषोद्गुणः ॥ मनोमयः Manomayaḥ, whose essential nature is the possession of highest knowledge—The All-knowledge, hence Omniscient. भः Bhāḥ, true light; of the form of true light, The All-light, Glorious. सत्यः Satyaḥ, of the form of Satyaḥ, or the All-good. यथा Yathā, as (in size). मीहिः Brīhiḥ, a corn of rice. वा Vā. यवः Yavaḥ, a corn of barley. वा Vā, or. तस्मिन् Tasmin, that. हृदये Hridaye, in the heart. अन्तर Antar, Inside, the Inner. सः Saḥ, that; well-known. एषः Eṣaḥ, this; the Paramātmān. सर्वस्य Sarvasya, of all. ईशानः Iśānaḥ, Ruler; Governor. सर्वस्य Sarvasya, of all. अधिपतिः Adhipatiḥ, overlord. यत् Yat, anything. इदं Idam, this; what is seen. किञ्च Kiñcha, whatever. इदं Idam, this world. सर्वं Sarvam, all. प्रशस्तिः Praśāsti, governs.

1. This Person is the All-knowledge, the All-luminous, and the All-good. He is (to be seen) inside the heart, as small as a corn of rice or of barley. He, verily, is the Ruler of all, and their Overlord. And whatever there exists here, He governs them all.—339.

MADHVA'S COMMENTARY.

(Having described the meditation on the Lord as residing in the Solar Orb and in the right eye, this Brāhmaṇam mentions His attributes and shows that He should also be worshipped and meditated upon in the heart).

(The word mano-maya occurs in this Mantra. The affix maya denotes (1) vikāra or modification, (2) chief or pradhāna and (3) identity or tādātmya. The first meaning or vikāra is not to be taken here, for then mano-maya would mean, "made from the modification of manas or astral matter." So the Commentator explains this word first, and shows that the affix maya has the second and third meanings only here:—)

The word मनोमय (manomaya) means ज्ञानमय (jñānamaya), the chief (pradhāna) or highest jñāna or knowledge. The affix मय (Maya) expresses also the idea of tādātmya or identity or nature. Therefore, Manomaya means mahā-jñānātmakāḥ, or He whose essence or self is nothing but the highest and purest knowledge.

He has been called भः (Bhā) or light, for, He brings everything to light, i.e., everything is known or becomes the object of our knowledge because of his existence. He is Satya or सद्गुणात्मक (sadguṇātmanaka), or whose essential nature is the quality of goodness. The Lord Viṣṇu is the Ruler of all, and so He is called Prasasti in the Mantra.).

Here ends the Sixth Brāhmaṇam.

अथ सप्तमं ब्राह्मणम् ।

SEVENTH BRAHMANAM.

MANTRA V. 7. 1.

विद्युद्ब्रह्मेत्याहुर्विदानाद्विद्युद्विद्यत्येनं पाप्मनो य एवं वेद
विद्युद्ब्रह्मेति विद्युर्ब्रह्म ॥ १ ॥

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

विद्युत् Vidyut, lightning, the tearer asunder; the giver of knowledge lit. वि + दे, to cut, or विद्, to know. ब्रह्म Brahma, the Brahman. इति Iti. आहुः Āhuḥ, they say; say the wise. विदानात्, Vidānāt, (1) on account of dividing asunder; (2) on account of giving knowledge to all; or (3) knowing all. विद्युत् Vidyut, the giver of knowledge; the tearer, the all-knowing. यः Yah, who. विद्युत् Vidyut, the giver of knowledge; the sin-separator, the all-knower. ब्रह्म Brahma, the Brahman. इति Iti. एवं Evam, thus. वेद् Veda, knows. एनं Enam, such a knower. पाप्मनः Pāpmanah, from sins विदति Vidyati, releases; sets free. हि Hi, because. विद्युत् Vidyut, the giver of knowledge; the sin-separator, the all-knower. एव Eva, only. ब्रह्म Brahma, the Brahman.

1. "Vidyut is Brahman," thus say they. He is called Vidyut, because of his being the Vidāna or (1) the All-divider, (2) the All-instructor, and (3) the All-knower. He who knows the Lord as such (namely, as taught in the previous Brāhmaṇam as well as here) as Vidyut Brahman, him He delivers from sin. For, verily, Brahman is Vidyut. —340.

NOTE.—The word *evam* in this Mantra is apparently redundant. But it indicates that the attributes of the Lord taught in the immediately preceding Brāhmaṇam should be combined with the meditation taught in this Brāhmaṇam. It was for this reason that the last Brāhmaṇam did not teach any fruit of meditation there. It simply declared the attributes of the Lord.

MADVA'S COMMENTARY.

The wise say that Vidyut is Brahman. He is called Vidyut, because He divides all away from sins, or because He gives all knowledge of His own Self, or because He knows all. Therefore, He is called Vidyut, the All-divider, the All-teacher, and the All-knower.

NOTE.—The word used in the Commentary to explain the word vidāna is vedāna. It means (1) dividing or pain. The Lord divides away all sins from the sinner, and in this process He naturally causes pain to the sinner; for it is a process of purification. (2) It means also to impart knowledge. The Lord imparts knowledge of His own Self to the Jīva, and thus causes his deliverance. (3) It means also knowing, for the Lord is All-knowing.

He who knows the Lord as the giver of knowledge to all, as the Supreme Ruler of all, him the Lord Hari delivers from all sins and reveals then to Him His own Self. Thus it is in the Mahâtmya.

Here ends the Seventh Brâhmanam.

अथ अष्टमं ब्राह्मणम् ।

EIGHTH BRAHMANAM.

MANTRA V. 8. 1.

वाचं धेनुमुपासीत तस्याश्चत्वारः स्तनाः स्वाहाकारो वषट्-
कारो हन्तकारः स्वधाकारतस्य द्वौ स्तनौ देवा उपजीवन्ति
स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं पितर-
स्तस्याः प्राण ऋषभो मनो वत्सः ॥ १ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

वाचं Vācham, speech ; Sarasvatī, the presiding deity of speech. धेनु Dhenum, as a cow (with a calf). उपासीत Upāsita, should mediate on. तस्याः Tasyāḥ, her. चत्वारः Chatvārah, four. स्तनाः Stanāḥ, the udders. स्वाहाकारः Svāhākārah, the presiding deity of Svāhā. वषट्कारः Vaṣatkārah, the presiding deity of Vaṣaṭ. हन्तकारः Hantakārah, the presiding deity of Hanta. स्वधाकारः Svadhākārah, the presiding deity of Svadhā. तस्यै Tasyai, her ; the ordinary form is तस्याः (Tasyāḥ). द्वौ Dvau, two. स्तनौ Stanau, udders. स्वाहाकारं Svāhākāram, the presiding deity of Svāhā. च Cha. वषट्कारं Vaṣatkāram, the presiding deity of Vaṣaṭ. च Cha, and. देवाः Devāḥ, the Devās. उपजीवन्ति Upajīvanti, feed on. हन्तकारं Hantakāram, the presiding deity of Hanta. मनुष्याः Manuṣyāḥ, men. स्वधाकारं Svadhākāram, the presiding deity of Svadhā. पितरः Pitarah, the pitris ; the fathers. प्राणः Prāṇah, the chief Vāyu. तस्याः Tasyāḥ, her. ऋषभः Rishabhaḥ, bull ; husband. मनः Manah, mind ; Rudra, its presiding deity. वत्सः Vatsah, the calf.

1. Let him mediate on (Sarasvatī the deity of) speech (under the symbol of) a cow (with a calf). Her udders are four, viz., Svāhā, Vaṣaṭ, Hanta and Svadhā. On two of her udders, viz., Svāhā and Vaṣaṭ do the Devas feed ; and on Hanta do Men, and on Svadhā do the Fathers. Prāṇa, the Chief Vāyu, is the bull to her, and (Rudra the deity of) mind is her calf.—341.

MADHVA'S COMMENTARY.

(This Brāhmaṇam teaches meditation on Sarasvatī, who gives success to all in every kind of meditation.)

The goddess Sarasvatī (सरस्वती) is to be meditated upon in the form of a cow. The Devas and all other intelligent beings feed on her udders. Her husband and lord is the chief Vāyu, and her calf is Sadāśiva (सदाशिव), the presiding deity of mind; so it has been said in the Prabhanjan (प्रभञ्जन).

Here ends the Eighth Brāhmaṇam.

अथ नवमं ब्राह्मणम्

NINTH BRAHMANAM.

MANTRA V. 9, 1.

अयमग्निर्वैश्वानरो योयमन्तः पुरुषे येनेदमन्नं पच्यते यदिद-
मद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स
यदोत्क्रमिष्यन्भवति नैनं घोषः शृणोति ॥ १ ॥

इति नवमं ब्राह्मणम् ॥ १ ॥

अयं Ayam, this; the one in the stomach. अग्निः Agniḥ, fire. This word consists of two words : अंग (Aṅga), and नि (ni)—the guide or mover of the body. वैश्वानरः Vaiśvānaraḥ, named Vaiśvānara. (वैश्वः Vaiśvaḥ, of the universe, and आनर Ṃnara, various in form). अयं Ayam, He. यः Yaḥ, who. पुरुषे Puruṣe, in the Puruṣa; in every being. अन्तः Antaḥ, inside येन Yena, by whom. इदं Idam, this. अन्नं Annam, food. पच्यते Pachyate, is digested. इदं Idam, this; this food. यत् Yat, which. अद्यते Adyate, is eaten by the animals. एषः Eṣaḥ, this. घोषः Ghoṣaḥ, sound; praise. भवति Bhavati, is. यं Yam, which. एतत् Etat, this. कर्णौ Karṇau, the ears. अपिधाय Apidhāya, shutting. शृणोति Śṛinoti, hears. सः Saḥ, He; the Lord Viṣṇu. यदा Yadā, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave the body. भवति Bhavati, is. नैनं Enam, this. घोषं Ghoṣam, sound; praise. न Na, not. शृणोति Śṛinoti, hears.

1. This Lord, as dwelling in animal stomachs, and called Agni, is named Vaiśvānara (He who is inside every being). By Him is digested the food which is eaten by the Jīva. In praise of Him is this sound, which (one) hears on closing his ears. When He is about to go out (of the body), one does not hear this sound.—342.

MĀDHVA'S COMMENTARY.

(This Brāhmaṇam teaches another meditation on the Lord. In order that the word Agni Vaiśvānara may not be mistaken for the physical fire, the Commentator explains these words :—)

The Lord who is in the fire of the stomach is called Agni, the Vivifier of the animal body. He is called Vaiśvānara (वैश्वानर), Vaisva (वैश्व), because He has the qualities of everything of the universe, and He is Ānara (आनर) of various forms, being of separate form in each animal. He is also called Agni, because He is the leader or mover of the limbs of every animal. Vāyu is always singing songs in praise of this Agni which can be heard by every being after closing his ears. So it has been said in the Tantramālā (तन्त्रमाला).

Here ends the Ninth Brāhmaṇam.

अथ दशमं ब्राह्मणम्

TENTH BRAHMANAM.

MANTRA V. 10. 1.

यदा वै पुरुषोऽस्माद्धोकात्प्रेति स वायुमागच्छति तस्मै स
तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्वं आक्रमते स
आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य खं
तेन स ऊर्ध्वं आक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र
विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्वं आक्रमते स लोकमा-
गच्छत्यशोकमहिमं तस्मिन्वसाति शाश्वतीः समाः ॥ १ ॥

इति दशमं ब्राह्मणम् ॥ १० ॥

यदा Yadā, when. पुरुषः Puruṣah, a knower of aparokṣa; a Mukta person.
अस्मात् Asmāt, this. लोकात् Lokāt, from the world, from the body. प्रेति Praiti, de-
parts; leaves. वै Vai, indeed. सः Sah, He; the dying jīva. वायु Vāyum, Vāyu;
Pravaha, the son of the chief Vāyu. He goes first to Archis and, through him, to
this conducting angel. आगच्छति Āgachchhati, goes to. सः Sah, the Pravaha Vāyu.
तस्मै Tasmai, for Him; for the passing of the dying jñānin. तत्र Tatra, there; in
the world of Vāyu. विजिहीते Vijihīte, makes an aperture. यथा Yathā, just like.
रथचक्रस्य Rathachakrasya, of the wheel of a chariot. खं Kham, hole; aperture सः
Sah, He; the dying jñānin. तेन Tena, by that; through that aperture. ऊर्ध्वं

Ūrdhvam, the upper region. आक्रमते Ākramate, goes to. सः Saḥ, He; the dying Puruṣa. आदित्यं Ādityam, the sun. आगच्छति Āgachchhati, comes to. सः Saḥ, the sun. तस्मै Tasmai, for him; for the passing of the dying jñānin. तत्र Tatra, there; in the world of the sun, through Ahar, etc. विजिहीते Vijihīte, makes an aperture, यथा Yathā, just like. लंबरस्य Lambarasya, of a lambara : a musical instrument. खं Kham, hole; aperture. सः Saḥ, He; the dying jñānin. तेन Tena, by that; through that aperture. ऊर्ध्वः Ūrdhvaḥ, the upper region. आक्रमते Ākramate, goes to. सः Saḥ, He; the dying aparokṣa, jñānin. चंद्रमसं Chandramasam, the moon. आगच्छति Āgachchhati, comes to. सः Saḥ, the moon. तस्मै Tasmai, for him; for the passing of the dying jñānin. तत्र Tatra, there; in the world of the moon. विजिहीते Vijihīte, makes an aperture. यथा Yathā, just like. दुन्दुभेः Dundubheḥ, of a drum. खं Kham, hole; aperture. सः Saḥ, He; the dying Puruṣa. तेन Tena, by that; through that aperture. ऊर्ध्वः Ūrdhvaḥ, the upper region. आक्रमते Ākramate, goes to. सः Saḥ, He; the dying Puruṣa. अशोकमहिम्नं Aśokamahimam, where there is only the glory (mahimā) of the Lord, and no grief. Or it may be split up into two words—अशोकं Aśokam, where there is no grief; and अहिम्नं Ahimam, where there is no snow or frost. लोकं Lokam, the world; the world of Satya, or Viṣṇu. आगच्छति Āgachchhati, comes to. तस्मिन् Tasmin, there; in the world of Viṣṇu. शश्वतीः Śāśvatīḥ, eternal; endless. समः Samāḥ, years. वसति Vasati, dwells.

1. When verily the (Mukta) person departs from this world, he goes to the Pravaha (the Conducting) Vāyu; the Pravaha Vāyu makes there an aperture for him, just like the hole in the wheel of a chariot. Through it, he comes to the higher region, and goes to (the world of) Āditya. There, the Āditya makes an aperture for him, just like the aperture of a lambara. Through it he comes to the upper region, and goes to (the world of) the Moon. There, the Moon makes an aperture for him, just like the aperture of a drum. Through it he comes to the upper region, and goes to the world where there is only the glory of the Lord, and no grief. There he dwells for endless years.—343.

MADHYA'S COMMENTARY.

(In this Upaniṣad (IV. 4. 2) it was mentioned that at the time of death, the Lord Hari illumines the tip of the heart of the dying jñānin. The same point is further detailed in this Brāhmaṇam, by showing how this Aparokṣajñānin goes out of the body, and through what stages does he pass on his way upwards.)

(This Brāhmaṇam says that after death he goes to Vāyu. The question

arises, to what Vāyu is the reference made here. Does it refer to the chief Vāyu or to the minor Vāyu. The Commentator shows that the Vāyu referred to here, is not the chief Vāyu, because otherwise it would conflict with other śrutis. Therefore, the Commentator says :—)

The Vāyu, to which the dying jīva goes at first, is the son of the chief Vāyu, and his name is Pravaha.

(He is one of the Ātīvāhika Puruṣas, referred to in the Vedānta Sūtra, IV. 3. 4 :—“The words Archis and the rest are the names of the Ātīvāhika Devas or conductors of the soul, because of the indicatory mark in the text.”)

(An objector says : ‘if the Vāyu mentioned in this Brāhmaṇam be a minor Vāyu, then the chief Vāyu, not being mentioned in this chapter, the soul never goes to the chief Vāyu. This would contradict other śrutis. And if you say, that the chief Vāyu should be supplied here from other śrutis, then what is the harm if we supply the minor Vāyu from the other śruti and explain the Vāyu mentioned in this Brāhmaṇam as the chief Vāyu.’ To this, we reply, that this would contradict the well-known stages, as fully described in other śrutis. Thus in the Chh. Up. IV. 15. 2 as well as in V. 10. 2, the order of the soul’s going to heaven is thus laid down :—“Now, when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane, to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern Six-monthly plane, from the Six-monthly plane to the Annual-plane, from the Annual-plane to the Solar-plane, from the Solar-plane to the Lunar-plane, from the Lunar-plane to the plane of Sarasvatī (from that they reach to the plane of the Chief Vāyu), who is her Lord and beloved of God.” Moreover, this would contradict the order laid down in this very Upaniṣad also. For, in VI. 2. 15, we find the following order :—“Those who thus know this (even Grihasthas), and those who, in the forest, worship faith and the True (Brahman Hiraṇyagarbha), go to light (archis), from light to day, from day to the increasing half, from the increasing half to the six months, when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning (Sarasvatī). When they have thus reached the place of lightning, a spirit (the chief Vāyu) comes near them, and leads them to the worlds of Brahman. In these worlds of Brahman, they dwell, exalted for ages. There is no returning for them.” Therefore, the Commentator says :—

“When the Mukta Puruṣa leaves this gross body, he goes successively

to the worlds of Pravaha (प्रवह), the son of the Vāyu, the sun, the moon and Vidyut; then he gets to the chief Vāyu, and then to the world of the Lord Viṣṇu." This is what has been said in the Brahmāṇḍa-Purāṇa.

(Therefore, the Vāyu mentioned here, is one of the conducting divinities, as shown in the Vedānta Sūtra, IV. 3. 5. The chief Vāyu comes after Vidyut as mentioned in the sixth Adhyāya of this Upaniṣad (VI. 2. 15), as given above. Moreover, this Brāhmaṇam of the present Adhyāya relates to the path taken by the jñānin, and not by ordinary people, when they die. This is shown in the Vedānta Sūtra, IV. 3. 1.)

It must not be imagined that Vāyu is reached at the first stage. For then it would contradict this very Upaniṣad, where (VI. 2. 15) the first stage is "archis," and not Vāyu. Nor can it be said that some reach the Chief Vāyu first, and others reach him later, according to the difference of their evolution (adhikāra), because in the śruti, there is the mention of only *one* path for all jñānins, no difference is made there for different jñānins. (See dve śruti aśrinavam, &c). Therefore, the Sūtrakāra, Lord Bādarāyaṇa also says in IV. 3. 1. that one alone is the path for all jñānins. Moreover, even the Pravaha Vāyu is not the first stage on the path, and this would be the first stage if we take this Brāhmaṇam literally, without regard to other texts. In fact, the Pravaha Vāyu is the *second* stage on the path, as says a distinct text:—"He that has departed hence, reaches Vāyu as his second stage." Therefore, the Lord Bādarāyaṇa also in the Vedānta Sūtra, IV. 2. 2, has said:—"From the absence and presence of particulars in the texts referring to the attainment to Vāyu, it is concluded that Vāyu is reached in the second stage." Nor does this contradict the text Br. Up. VI. 2. 15, where the first stage is Archis and the second stage is Ahar, and not Vāyu, for Ahar there refers to the third stage, and we must insert this Pravaha Vāyu, just after Archis and before Ahar. In fact, the order of stages given here is not exhaustive. The full order is thus laid down in the Brahma-Tarka, as quoted by Madhva in his commentary on the Vedānta Sūtra, IV. 3. 5:—"He that has departed from this body, first goes to Light only, (2) then to the son of the Chief Vāyu, who is Ativāhika by name, (3) then to the Day, (4) to the Bright-half of the month, (5) to the Northern progress of the sun, (6) to the Year, (7) to Lightning, (8) to Varuṇa, (9) to Prajāpati, (10) to the Sun, (11) to the Moon, (12) to Vaiśvānara, (13) to Indra, (14) to Dhruva, (15) to the goddess Bhārati, (16) and then to the Chief Vāyu, in due order, and by him he is conducted to the Supreme Spirit." This Brāhmaṇam must, therefore, be read in the light of the above extract.

Here ends the Tenth Brāhmaṇam.

अथ एकादशब्राह्मणम्

ELEVENTH BRAHMANAM.

MANTRA V. 11. 1.

एतद्वै परमं तपो यद्व्याधितस्तप्यते परमं ॥ हैव लोकं जयति
 य एवं वेदैतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति परमं ॥ हैव लोकं
 जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति परमं ॥
 हैव लोकं जयति य एवं वेद ॥ १ ॥

इति एकादशं ब्राह्मणम् ॥ ११ ॥

अथ Atha, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapah, penance ; religious austerity. यत् Yat, which. व्याधितः Vyādhitah, a diseased person. तप्यते Tapyate, practises. सः Sah, who. एवं Evam, this. वेद Veda, knows. सः Sah, He. परमं Paramam, Greatest ; highest. लोकं Lokam, the world ; the world of Viṣṇu. जयति Jayati, conquers ; gets to. एव Eva, certainly. ह Yam, whom. प्रेतं Pretam, the dead. अरण्यं Aranyam, to a forest ; to the cremation ground. हरन्ति Haranti, carry. एतत् Etat, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapah, penance ; religious austerity. सः Sah, who. एवं Evam, this. वेद Veda, knows ; thinks. सः Sah, He. परमं Paramam, the Great ; the highest. लोकं Lokam, the world ; the world of Viṣṇu. जयति Jayati, conquers ; attains. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अग्निं Agnau, in the fire. अभ्यादधति Abhyādadhati, places. एतत् Etat, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapah, penance ; religious austerity. सः Sah, who. एवं Evam, this. वेद Veda, knows. सः Sah, He. परमं Param, the great ; the highest. लोकं Lokam, the world ; the world of Viṣṇu. जयति Jayati, conquers ; attains. ह Ha, certainly.

1. (Let a sick man think that) it is, indeed, the greatest penance when he is suffering pain, laid up with illness. He, indeed, conquers the highest world (of Viṣṇu) who meditates on sickness thus.

(Let him meditate that when his corpse will be carried to the cremation ground) that it is, indeed, the highest penance that the corpse is carried to the forest. The highest world does, indeed, he win, who meditates thus on the funeral march.

Let him meditate that when his dead body will be burnt that it is, indeed, the highest penance that the dead

body is put in the fire. The highest world does he, indeed, win, who meditates thus on his coming cremation.—344.

MADHVA'S COMMENTARY.

(This Brāhmaṇam teaches meditation by ailing persons).

An objector says : how can a person accomplish the necessary acts, in order to get Mokṣa, when he is suffering from disease, etc. To this, the answer is, that even when he is stricken with disease, he should think of his illness as if it was a tapas, performed by him in order to pay off the debts of his evil Karmas ; and that the illness was sent to him by the Lord, in order to purify him. If he takes his illness in this attitude, then the disease itself becomes a means of accomplishing his deliverance. So the Commentator says :—)

He who meditates on disease, as if it was a tapas, performed for the sake of the Lord Viṣṇu, goes thereby to the highest world. (Similarly, he must think (while alive) that when his body will be carried to the cremation ground, and when it would be burnt on the funeral pyre, that these are also austerities practised, in order to please the Lord. Such meditation is also conducive to Mukti.)

(The Upaniṣad says that he should meditate on the carrying of his *dead* body as Tapas. The question arises, how can a dead man meditate on his corpse being carried for burning. To this, the Commentator answers :—)

Even when he is not actually suffering from any illness, let him think that all the past sufferings or the future pains were and will be so many austerities, performed in order to please the Lord Viṣṇu (and this should be his mental attitude even in health.) Thus he will get the highest state. (And so all his death scenes, such as carrying the body to the cremation ground, and its burning there, when thus thought of, become Tapas. Let him think that his carrying the body to the cremation ground is his taking the Vow of Vānaprastha, or going to the forest, and of the burning of his body as the Tapas of entering the fire.)

(Now arises the question, if this meditation alone were the means of giving Mukti, then a man need not know Brahman. To this, the author answers :—)

Only he goes to the highest, by this meditation, who knows the essential nature of Viṣṇu, and not at all otherwise.

(Now arises the question, does the person who knows the Lord Viṣṇu require to practise this three-fold meditation on, (1) disease, (2) funeral

march, (3) cremation), or is it sufficient for him to practise the previous meditations, already taught in the preceding chapters, or should he combine all meditations. To this, the author answers :—

(The necessary condition of obtaining Mukti is to know the nature of the Lord. All meditations become fruitful only then.) To a person who knows the nature of the Lord, even one single meditation is enough to accomplish his deliverance, how much more so if he combines all meditations. But, in the case of a person who does not know the Lord, the combination even of all meditations would be useless. Therefore, knowing the Lord Keśava rightly, and performing even one meditation for which a man is fit, one undoubtedly gets deliverance after seeing the Lord Hari. Thus it is in Brahma-Tarka.

Here ends the eleventh Brāhmaṇam.

अथ द्वादशं ब्राह्मणम्

TWELFTH BRAHMANAM.

MANTRA V. 12. I.

अन्नं ब्रह्मेत्येक आहुस्तन्न तथा पूयति वा अन्नमृते प्राणात्प्राणो
ब्रह्मेत्येक आहुस्तन्न तथा शुष्यति वै प्राण मृतेऽन्नादेते हत्वेव
देवते एकधाभूयं भूत्वा परमतां गच्छतस्तद्ध स्माह प्रातृदः पितरं
किंस्विदेवैवं विदुषे साधु कुर्यां किमेवास्मा असाधु कुर्यामिति
स ह स्माह पाणिना मा प्रातृदः कस्त्वेनयोरेकधाभूयं भूत्वा
परमतां गच्छतीति तस्मा उ हैतदुवाच वीत्यन्नं वै वि अन्ने हीमानि
सर्वाणि भूतानि विष्टानि रमिति प्राणो वै रं प्राणे हीमानि
सर्वाणि भूतानि रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति
सर्वाणि भूतानि रमन्ते य एवं वेद ॥ १ ॥

इति द्वादशं ब्राह्मणम् ॥ १२ ॥

अन्न Annam, food; Brahmā, the presiding deity of food. ब्रह्म Brahma, the Brahman; the independent. इति Iti, so. एके Eke, some. अहुः Āhuḥ, say. तत् Tat, that. न Na, not. तथा Tathā, so. अन्न Annam, food; the body of Brahmā. वै Vai indeed. प्राणात् Prāṇāt, Prāṇa; the chief Vāyu. अन्ने Rite, without. पूयति Pūyati, becomes putrid; decays. प्राणः Prāṇaḥ, Prāṇa; the chief of the Vāyus. ब्रह्म Brahma,

the Brahman; the independent. इति Iti, so. एके Eke, some. आहुः Āhuḥ, say. तत् Tat, that. न Na, not. तथा Tathā, so. मासः Prāṇah, Prāṇa; the body of the chief Vāyu. वै Vai, indeed. अन्नम् Annāt, food. ऋते Rite, without. सुष्यति Śuṣyati, becomes thin; dries up. तु Tu, but; on the other hand एते Ete, these. देवते Devate, two gods; Anna and Prāṇa. एकत्वम् Ekadhābhūyam, union; interpenetrating each other. भूत्वा Bhūtvā, getting. एव Eva, only. परमतं Paramatām, superiority; predominance. गच्छतः Gachchhataḥ, get. तस्मात् Tasmāt, therefore. प्रतृदिहः Prātrīdāḥ, the son of Vasiṣṭha; Prātrīdā being another name of Vasiṣṭha. पितरं Pitaram, father; Vasiṣṭha. आह्वस्य Āhvasya, asked. ह Ha. किंस्वित् Kimsvit, what? एव Eva, only; it is. एवं Evam, so. विदुषे Viduṣe, to the knower. सधु Sādhu, good; gently. कुर्यां Kuryām, can (I) do? can (I) behave? किं Kim, what? एव Eva, it is. अस्मै Asmai, to him. असाधु Asādhu, badly. कुर्यां Kuryām, can (I) do? can (I) behave? इति Iti. सः Saḥ, that. मातृदः Prātrīdāḥ, the son of Prātrīdā; the son of Vasiṣṭha. पणिनामा Paṇināmā, of the name of Paṇi. It is not two words, 'with his hand,' and 'not.' According to this latter reading, it would mean "The father said to him, beckoning *with his hand*, 'Not so, O Prātrīdā.' आह्वस्य Āhvasya, said; asked. एनयोः Enayoh, of these two; of the Brahmā and Vāyu. कः Kaḥ, which. एकत्वम् Ekadhābhūyam, the state of unity; union. भूत्वा Bhūtvā, having got. परमतं Paramatām, superiority. गच्छति Gachchhati, gets. इति Iti. तस्मै Tasmāi, to him; to Prātrīdā. एतत् Etat, this; the following. उवाच Uvācha, said; replied. उ U, an interjection of surprise. ह Ha. हि Vi, one who causes to enter. वि Vi, to enter, with a causative sense क्विप् (kvip), (one who), with the omission of the last letter: the इ of क्विप् is elided. इति Iti. अन्नम् Annam, food; the four-faced Brahmā, the presiding deity of it. वै Vai, indeed. वि Vi, the entrance. हि Hi, because इमानि Imāni, these. सर्वानि Sarvāni, all. भूतानि Bhūtāni, beings. अन्ने Anne, in food; in Brahmā. विष्टानि Viṣṭāni, enter. रं Ram, Ra; one who causes to take delight. रप् (Ram) to take delight, with a causative sense क्विप् kvip, (one who). इति Iti. मासः Prāṇah, the chief of Vāyu. वै Vai, indeed. रं Ram, Ra; the delight. हि Hi, because. मासे Prāṇe, in Prāṇa; on account of Prāṇa. इमानि Imāni, these. सर्वानि Sarvāni, all. भूतानि Bhūtāni, beings. रन्ते Ramante, take delight. सः Yaḥ, who एवं Evam, this. वेद Veda, knows. अस्मिन् Asmin, in him. सर्वानि Sarvāni, all. भूतानि Bhūtāni, beings. विष्टानि Viṣṭāni, enter. सर्वानि Sarvāni, all. भूतानि Bhūtāni, beings. रन्ते Ramante, take delight. ह Ha.

1. Some say that Food (Brahmā) is independent. That is not so; for, indeed, without Prāṇa (the body of) Brahmā would become putrid. Some say that Prāṇa is independent. That is not so; for, without Brahmā (the body of) Prāṇa would dry up. But when these two deities get union, then they both obtain perfection. Therefore, Prātrīdā's son said to his father, "What service can I do to one who knows this or what dis-service can I do to him?"

The son of Prātrida, whose name was Pāṇi, then asked, "Which of these two deities stands more in need of this union to obtain perfection?"

He answered him :—"One is Vi or the Abode. For Brahmā is, indeed, Vi or the Abode for in (it is) that all these beings do enter. The other is Ra, or delight. Prāṇa is, indeed, the Ra or Delight, because it is owing to this Prāṇa that all these beings experience delight. All these beings do enter into him, and take delight in him, who knows thus.—345.

MADHYA'S COMMENTARY.

(Now the śruti teaches meditation on Brahmā and Vāyu. It uses the words Annam (food) and Prāṇa (life). But these two words should not be taken in their ordinary sense. Therefore, the Commentator says :—)

Brahmā alone is the presiding deity of food, and so he is denoted here by the word Annam. Similarly the chief Vāyu is called Prāṇa, and so Prāṇa here denotes the chief Vāyu.

(The śruti next says that 'these two deities when they have become one reach that highest state.' It should not be taken to mean that Brahmā and Vāyu become identical. Therefore, the author explains it thus :—)

These two, Brahmā and Vāyu, when they interpenetrate each other, then they go to the highest state (and not when they become identical. In fact, Ekadhā-Bhūyam does not mean becoming one.

(Therefore, the Commentator says :—)

When these two interpenetrate each other, and become always well established therein (then they become highly potent).

(An objector says : "What is the good of one interpenetrating the other, has not Brahmā or Vāyu by himself capable of accomplishing the highest end? To this, the śruti says, 'Without life, the body becomes putrid, and without food, the life dries up.' The Commentator explains these two sentences :—)

Even the body of Brahmā would become putrid, if Vāyu were not to enter into it, and, similarly, the body of Vāyu would get dried up quickly, in the absence of Brahmā. -

(The śruti next says, "thereupon Prātrida, said to his father, etc."

The question arises, who is this Prātrida, and who is his father. To this, the Commentator answers:—

The son of Vasiṣṭha, named Pāṇi, knowing this (interpenetration of Brahmā and Vāyu) addressed his father Vasiṣṭha thus.

NOTE.—Thus Prātrida is the name of the son of Vasiṣṭha. In a subsequent sentence he is called Pāṇi. This Pāṇi, addressing his father, said:—“Kim svid eva evam viduse, etc. The word Kim is taken by some as an interrogative pronoun, and they translate the sentence thus:—“Shall I be able to do any good to one who knows this, or shall I be able to do him any harm? And they explain it by saying, ‘Is he not so perfect in knowledge that nothing can harm him?’ This is wrong. The word Kim is not an interrogative pronoun here. It is used in the sense of,” and so the author explains it thus:—

To a person who knows Brahmā and Vāyu, what is the use of my doing any good or any injury to him? By trying to do him injury or threatening him with injury, I cannot bring him under my control; and, similarly, I cannot control him by flattering him and doing him good services. For, he being perfect, cannot be injured, and he having obtained all that he had to obtain, there is nothing which he wants, and so I can give him nothing, for he has known the highest Lord Hari. Thus having praised the glory of the knower of Brahmā and Vāyu, Pāṇi, the son of Vasiṣṭha, thus spoke to his father:—“When Brahmā and Vāyu enter into each other, who is the person who stands most in need of such entering? Is it Brahmā, or is it Vāyu? To this question, Vasiṣṭha, otherwise called Prātrida, replied:—“Both Brahmā and Vāyu stand in need of this entrance into each other, because Brahmā must enter into Vāyu, since, without such entrance, he cannot get delight; for Vāyu gives delight to Brahmā, and, similarly, the Vāyu must enter into Brahmā, in order to get an abode, for, without Brahmā, Vāyu would have no place to rest in. Therefore, both Brahmā and Vāyu stand in need of each other, and, therefore, they must interpenetrate each other, and not that one stands in greater need than the other. Thus it is in the Sandhāna.

Here ends the twelfth Brāhmaṇam.

अथ त्रयोदशं ब्राह्मणम्

THIRTEENTH BRAHMANAM.

MANTRA V. 13. I.

उक्थं प्राणो वा उक्थं प्राणो हीदः सर्वमुत्थापयत्युद्धास्मा-
दुक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यं सलोकतां जयति य एवं
वेद ॥ १ ॥

उक्थं Uktham, the Uktha; the upraiser. Supply उपकीत Upāsita, should one

meditate on. **मयः** Prāṇaḥ, Prāṇa, the chief Vāyu. **वै** Vai, indeed. **उक्थं** Uktham, the Uktha; the upraiser. **हि** Hi, because. **मयः** Prāṇaḥ, the Prāṇa. **इदं** Idam, this. **सर्वं** Sarvam, all. **उत्थापयति** Utthāpayati, causes to rise up. **यः** Yaḥ, who. **एवं** Evam, this. **वेद** Veda, knows. **उक्थवित्** Ukthavit, possessing the knowledge of Uktha, or Prāṇa. **वीरः** Vīraḥ, hero; a heroic son. Literally, Vīra (वीर) means virtuous. Vīra corresponding to Latin Vīr. **अस्मै** Asmai, to him. **उत्तिष्ठति** Uttiṣṭhati, rises up; is born. **ह** Ha. **उक्थस्य** Ukthasya, of Vāyu, the upraiser. **सयुज्यं** Sāyujyam, union; the same nature. **सलोकतां** Salokatām, the same loka or world. **जयति** Jayati, conquers; gets.

1. Let one meditate on the Uktha, the Uplifter. Prāṇa, indeed, is the Uktha Prāṇa and causes all this to be lifted up. Whoever knows this, to him is born a hero possessing the knowledge of Uktha, and he gains the same world with the Uktha, the Uplifter.—346.

MANTRA V. 13. 2.

**यजुः प्राणो वै यजुः प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते
युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यं सलोकतां
जयति य एवं वेद ॥ २ ॥**

यजुः Yajuh, the Yajuh; the place of joining. Supply **उपसीत** Upāsita, should one meditate on. **मयः** Prāṇaḥ, Prāṇa; the chief Vāyu. **वै** Vai, indeed. **यजुः** Yajuh, the Yaju, **हि** Hi, because. **प्राणे** Prāṇe, in Prāṇa. **इमानि** Imāni these. **सर्वाणि** Sarvāṇi, all. **भूतानि** Bhūtāni, the beings. **युज्यन्ते** Yujyante, are joined; are united. **यः** Yaḥ, whoever. **एवं** Evam, this. **वेद** Veda, knows. **अस्मै** Asmai, of him. The usual form is **अस्य**, Asya. **श्रैष्ठ्याय** Śraishṭhāya, for superiority; for excellence. **सर्वाणि** Sarvāṇi, all. **भूतानि** Bhūtāni, the beings. **युज्यन्ते** Yujyante, are united. **यजुषः** Yajusaḥ, of Prāṇa; the place of joining. **सयुज्यं** Sāyujyam, union; the same nature. **सलोकतां** Salokatām, the same loka or world. **जयति** Jayati, gets; conquers.

2. Let one meditate on the Yajus, the Uniter, Prāṇa is, indeed, Yajus the Uniter; for, in Prāṇa, do all these beings unite. For his excellence do all these beings unite. Whoever knows this, gets the same nature and the same world as that of Yajus, the Uniter.—347.

MANTRA V. 13. 3.

**साम प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि
सम्यञ्चि सम्यञ्चि हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः
सायुज्यं सलोकतां जयति य एवं वेद ॥ ३ ॥**

साम Sāma, the Sāma; the harmonizer. Supply **उपसीत** Upāsita, should one

meditate on. माणः Prāṇaḥ, Prāṇa; the chief Vāyu. वै Vai, indeed. साम Sāma, the Sāma; the equalizer. हि Hi, because. प्राणे Prāṇe, in Prāṇa; on account of Prāṇa. इमानि Imāni, these. सर्वानि Sarvāni, all. भूतानि Bhūtāni, the beings. सम्यन्धि Samyañchi, harmonize. यः Yaḥ whoever. एवं Evam, this. वेद Veda, knows. क्षन्ति Asmai, for him. सर्वानि Sarvāni, all. भूतानि Bhūtāni, the beings. सम्यन्धि Samyañchi, harmonize; do not quarrel. श्रेष्ठतया Śraīṣṭhāya, for superiority. कल्पन्ते Kalpyante, are able; procure; strive. साम्नः Sāmnah, of Sāman, of the harmonizer. सायुज्यं Sāyujyam, union; the same nature. सलोकतां Salokatām, the same loka or world. जयति Jayati, gets; conquers.

3. Let one meditate on the Sāman, the Harmonizer. Prāna is, indeed, the Sāman; because it is owing to the Prāṇa that all these beings do harmonize with one another. For him are all these beings harmonized, whoever knows this and for his superiority do (they) all combine. He gains the same nature and the same world with the Sāman, the Harmonizer.—348.

MANTRA V. 13. 4.

क्षत्रं प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते हैनं प्राणः
क्षाणितोः प्रक्षत्रमत्रमाप्नोति क्षत्रस्य सायुज्यं सलोकतां जयति
यं एवं वेद ॥ ४ ॥

इति त्रयोदशं ब्राह्मणम् ॥ १३ ॥

क्षत्रं Kṣatram, the Protector. Supply उपसीत Upāsita (one should meditate on). माणः Prāṇaḥ, Prāṇa; the chief Vāyu. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. हि Hi, because. माणः Prāṇaḥ, Prāṇa. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. माणः Prāṇaḥ the Prāṇa; the chief Vāyu. क्षन्तिः Kṣāṇitaḥ, from the wound. एवं Evam, this; the jīva. त्रायते Trāyate, protects. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. प्रक्षत्रं Prakṣatram, protection from Prāṇa. अक्षत्रं Akṣatram, protection from nobody else, other than Prāṇa. माप्नोति Prāpnoti, gets. क्षात्रस्य Kṣatrasya, of the Protector. सायुज्यं Sāyujyam, union; the same nature. सलोकतां Salokatām, the same loka or world. जयति Jayati, conquers; gets.

4. Let one meditate on the Kṣatra, the Protector. Prāṇa is, indeed, the Kṣatra; because, it is, indeed, Prāṇa who protects. Prāṇa protects him (the jīva) from all hurts. Whoever knows this, obtains protection from the Kṣatram only and protection from no body else, and he gains the same nature and the same world with the Kṣatram, the Protector.—349.

MADHVA'S COMMENTARY.

Because, before attaining Mokṣa, every one must have recourse to Vāyu, who will take him to the Lord; it is, therefore, that Vāyu raises or leads the Jīva up to Mukti. So he is called Uktha (उक्थ), the uplifter (utthāpana). Vāyu is called Yajuḥ (यजुः), because in him all must join, and all must have recourse to him, for attaining Mukti. He is called Kṣatram (क्षत्रं), because he protects (tra), from injuries (kṣat). Vāyu is also called Sāman, because it is he who is the harmonizer (सम्यक्-त्वकारणात्) It is thus that Vāyu is called the lord of everything in the world.

Here ends the thirteenth Brāhmaṇam.

अथ चतुर्दशं ब्राह्मणम्

FOURTEENTH BRAHMANAM.

MANTRA V. 14. 1.

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै
पदमेतदु हैवास्या एतत्स यावदेषु त्रिषु लोकेषु तावद्ध जयति
योऽस्या एतदेवं पदं वेद ॥ १ ॥

भूमिः Bhūmih, the earth. The word Bhūmi consists of two syllables, भू-नि. अन्तरिक्षं Antarikṣam, the middle space; the sky. The word Antarikṣa consists of four syllables—अन्-त-रि-क्षं. द्यौः Dyauh, the heaven. The word Dyau (pronounced दि—Di, and औ—au) consisting of two syllables. इति Iti, these. अष्टौ Aṣtau, eight. अक्षराणि Akṣarāṇi, vowels; syllables. गायत्र्यै Gāyatrīyai of Gāyatri. The ordinary form is गायत्र्याः Gāyatrīyāḥ. एकं Ekam. one; the first. पदं Padam, foot. The first foot of the Gāyatrī is तत्सवितुर्वरेण्यं (Tat saviturvareṇyam). अष्टाक्षरं Aṣṭākṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well known. अस्याः Aśyāḥ, Her; of Gāyatrī. एतत् Etat, this. The implied meaning of this foot. एतत् Etat, this; the foot refers to Aniruddha, who presides in Bhūmi, the earth. Antarikṣa, the middle region and Svarga; the heaven. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Aśyāḥ, Her; of Gāyatrī. एतत् Etat, this. पदं Padam, foot; Lord Hari in the form of Aniruddha, to whom the first foot of Gāyatrī refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. त्रिषु Triṣu, three. लोकेषु Lokeṣu, in the worlds. यावत् Yāvat, whatever. तावत् Tāvat, all of them. जयति Jayati, gets, ह Ha.

1. The words Bhūmi (earth), An-ta-rikṣa (sky) and Dyau (pronounced Di and Au, heaven) constitute eight syllables. Of eight syllables is the first foot of Gāyatrī. This one

foot of hers is verily That (Lord Hari as Aniruddha). Whoever knows this foot of hers in this way, gets mastery over all that exists in the three worlds.—350.

MANTRA V. 14. 2.

ऋचो यजूंषि सामानीत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं
गायत्र्यै पदमेतदु हैवास्या एतत्स यावतीयं त्रयी विद्या तावद्ध
जयति योऽस्या एतदेवं पदं वेद ॥ २ ॥

ऋचः Richaḥ, the Rik Veda; the word Ri-cha. यजूंषि Yajūṃṣi, the Yajurveda. The word Ya-juṃṣi. सामानि Sāmāni, the Sāmaveda, the word. Sâ-mâ-ni. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarāṇi, Vowels; syllables, गायत्र्यै Gāyatriyai, of Gāyatrii. एकं Ekam, one; the second. पदं Padam, the foot. The second foot of the Gāyatri is—भर्गोदेवत्य ऋचिर्भृगोदेवा-स्या धिमुनिः Bhargodeva-sya dhiṃnāhi. अष्टाक्षरं Aṣṭākṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyāḥ, Her; of Gāyatri. एतत् Etat, this; the implied meaning of this foot. एतत्, Etat, This; this foot refers to Pradyumna, who presides in the Rik, the Yajur, and the Sāma Vedas. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyāḥ, Her; of Gāyatri. एतत् Etat, this. पदं Padam, foot; the Lord Hari in the form of Pradyumna, to whom the second foot of the Gāyatri refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. यावती Yāvati, whatever. इदं Idam, this. त्रयी Trayi, of the three Vedas. विद्या Vidyā, knowledge. तावत् Tāvat, all of it. जयति Jayati, gets. ह Ha.

2. The words Ri-chas, Yâ-jû-mṣi and Sâ-mâ-ni, contain eight syllables. Of eight syllables is the second foot of Gāyatri. This foot of hers is verily That (Lord Hari as Pradyumna). Whoever knows this foot of hers in this way, gets all the knowledge which can be obtained from the three Vedas.—351.

MANTRA V. 14. 3.

प्राणोऽपानो व्यान इत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै
पदमेतदु हैवास्या एतत्स यावदिदं प्राणि तावद्ध जयति ॥ ३ ॥

प्राणः Prāṇaḥ, the Prāṇa Vāyu; the word Prāṇa. अपानः Apāna, the Apāna Vāyu. The words Apā-na. व्यानः Vyāna, the Vyāna Vāyu. The word Vi-āna इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarāṇi, vowels; syllables. गायत्र्यै Gāyatriyai, of Gāyatrii. एकं Ekam, one; the third. पदं Padam, foot; the third foot of the Gāyatri is—प्रचोदयात् Dhiyoyonāḥ prachodayāt. अष्टाक्षरं Aṣṭākṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyāḥ, Her;

of Gâyatri. एतत् Etat, this; the implied meaning of this foot. एतत् Etat, this; this foot refers to Samkarṣaṇa who presides in Prâṇa, Apâna and Vyâna. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatri. एतत् Etat, this. पदं Padam, foot; the Lord Hari in the form of Samkarṣaṇa, to whom the third foot of Gâyatri refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. यावत् Yâvat, whatever. इदं Idam, this. प्राणि Prâṇi, animals. तावत् Tâvat, all of them. जयति Jayati, gets. ह Ha.

3. The words Prâṇa, Apâna and Vyâna (pronounced Vi-â-na) contain eight syllables. Of eight syllables is the third foot of Gâyatri. This foot of hers is verily that (Lord Hari as Sankarṣana). Whoever knows this foot of hers in this way, gets mastery over all that breathe.—352.

MANTRA V. 14. 4.

योऽस्या एतदेवं पदं वेदाथास्या एतदेव तुरीयं दर्शितं पदं परो
रजा य एष तपति यद्वै चतुर्थं तत्तुरीयं दर्शितं पदमिति ददृश इव
ह्येष परोरजा इति सर्वमुद्येवैष रज उपर्युपरि तपत्येव५ हैव श्रिया
यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ४ ॥

अथ Atha, then; and. अस्याः Asyâḥ, Her; of Gâyatri. तुरीये Turiyam, the fourth. पदं Padam, foot. The implied meaning of the fourth foot of the Gâyatri, Om (ॐ). एतत् Etat, this. एव Eva, only. दर्शितं Darśatam, what is called Darśata; the seen, the bright. एषः Eṣaḥ, He. परोरजाः Parorajâḥ, beyond the Rajah or Prakṛiti; the Lord Vāsudeva. यः Yaḥ, who. तपति Tapati, shines. यत् Yat, what. वै Vai, indeed. चतुर्थं Chaturtham, the fourth. तत् Tat, that. तुरीये Turiyam, the meaning of Turiya. दर्शितं Darśatam, darśata. पदं Padam, pada. इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, He. ददृशे Dadṛśe, is seen. इव Iva, as if. परोरजाः Parorajâḥ, Parorajâ, इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, He; Vāsudeva. एवं Sarvam, all. उ U. रजः Rajah, the Prakṛiti. उपर्युपरि Uparyu-pari, above; beyond and very close. एव Eva, indeed. तपति Tapati, shines. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatri. एतत् Etat, this. पदं Padam, foot; Him to whom this foot refers. एव Eva, only. वेद Veda, knows; meditates on. सः Saḥ, He. एवं Evam, in this way; like the one meditated on. एव Eva, only. श्रिया Sriyâ, with prosperity. यशसा Yaśasâ, with fame. तपति Tapati, shines.

4. There is her fourth foot. (It speaks of) This (Him) only, who is called Darśata (the seen). He is beyond Prakṛiti, (He) who shines (there). What is the fourth is that which is (meant by) Turiya (of the mantra), Darśatam Padam (He has been called in the mantra), because He is

seen as it were. Parorajâh, He has been called in the mantra, because He shines above all Prakriti and very close to her. So does he shine with prosperity and fame, (he) who meditates on this foot of hers only.—353.

MANTRA V. 14. 5.

सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता
तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं
द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहम-
दर्शमिति तस्मा एव श्रद्धयाम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो
वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्वलः सत्यादोगीय इत्येवंवैषा
गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयास्तत्रे प्राणा वै गयास्त-
त्प्राणास्तत्रे तद्यद्गयास्तत्रे तस्माद्गायत्री नाम स यामेवामू-
सावित्रीमन्वाहैषैव स यस्मा अन्वाह तस्य प्राणास्त्रायते ॥ ५ ॥

स Sâ, that. एष Eṣâ, this. गायत्री Gâyatri, Gâyatri. श्री or Sarasvatî is the presiding deity of Gâyatri. एतस्मिन् Etasmin, this. तुरीये Turiye, the fourth. दर्शते Darśate, the seen. पदे Pade, in the foot. परोरजसि Parorajasi, which is beyond the Prakriti. प्रतिष्ठिता Pratisthitâ, is founded; rests. तत् Tat, that; spoken of in the previous mantra. एतत् Etat, this; the world spoken of as Bhû, Antarikṣa, etc. वै Vai, indeed. सत्ये Satye, in truth; in Śeṣa, the presiding deity of Satya. प्रतिष्ठितं Pratisthitam, rests. चक्षुः Chakṣuḥ, the eye; the sun is the presiding deity of the eye. वै Vai, indeed, सत्यं Satyam, the truth; Śeṣa. ह Ha, it is well-known. चक्षुः Chakṣuḥ, the eye. वै Vai, indeed. सत्यं Satyam, the truth. ह Ha, it is well known to all. तस्मात् Tasmât, therefore. यत् Yat, when. इदानीं Idānim, now-a-days, द्वौ Dvau, two. विवदमानौ Vivadamānau, quarrelling persons. एयातां Eyâtām, come. अहं Aham, I. अदर्शं Adarśam, have seen. अहं Aham, I. अश्रौषं Aśrauṣam, have heard. इति Iti. यः Yah, whoever. एव Eva, only. ब्रूयात् Brûyât, should say. अहं Aham, I. अदर्शं Adarśam, have seen it. इति Iti. तस्मै Tasmai, him. एव Eva, only. श्रद्धयाम Śraddadhyâma, (we) believe. तत् Tat, that; just spoken. एतत् Etat, this. वै Vai, certainly. सत्यं Satyam, the truth; Śeṣa. बले Bale, on power, on strength. प्रतिष्ठितं Pratisthitam, rests. प्राणः Prâṇah, the Prâṇas. वै Vai, indeed. बलं Balam, power; strength. तत् Tat, therefore. प्राणे Prâṇe, on Prâṇa. प्रतिष्ठितं Pratisthitam, rests. तस्मात् Tasmât, therefore; because satya rests on strength. बलं Balam, Prâṇa, the Prâṇas. सत्यात् Satyât, more than the truth; more than Śeṣa. ओजोयः Ojīyah, mightier. इति Iti. एवं Evam, so. आहुः Âhuḥ, say the wise. एष Eṣâ, this. गायत्री Gâyatri, Gâyatri; Śrî, the presiding deity of Gâyatri. अध्यात्मं Adhyâtman,

in Lord Hari on the Ātman. प्रतिष्ठित Pratiṣṭhitā, rests. सः Sā, that. एषः Eṣā, this; Śrī, the presiding deity of the Gâyatrī. गयं Gayām, Gâyā. तत्रे Tatre, protects. ह Ha. प्राणाः Prāṇāḥ, the five Prāṇas; Prāṇa, Apāna, etc. वै Vai, indeed. एषः Gayāḥ, Gâyās. तत् Tat, that is. प्राणान् Prāṇān, the Prāṇas. तत्रे Tatre, protects. तत् Tat, of the worshipper. गयान् Gayān, the Prāṇas तत्रे Tatre, protected; protects. तस्मात् Tasmāt, therefore. गायत्री Gâyatrī, Gâyatrī; the protectress of the Prāṇas of the worshipper. नाम्ना Nāma, by name. सः Saḥ, He; who is the Parorajā, Viṣṇu. याम् Yām, whom. अम् Amūm, this. एव Eva, only. सावित्री Sāvitrīm, Sāvitrī; she who rests on the Savitā. अन्वाह Anvāha, speaks. सा Sā, she; Sāvitrī. एषः Eṣā, Gâyatrī. एव Eva, only. सः Saḥ, Viṣṇu यस्मै Yasmai, to whom; to the Brahmā. अन्वाह Anvāha, speaks. तस्य Tasya, His; of Brahmā. प्राणान् Prāṇān, the Prāṇas. त्रयते Trāyate, protects.

5. That Gâyatrī rests on this fourth foot, called the Darśata foot which is beyond the Rajah (or Prakṛiti). These worlds,—Bhū, Antarikṣa, etc.,—spoken of in the previous mantra, rest on Satya (the Truth). The eye is, indeed, the Truth. It is known to all that the eye is truly the Truth. Therefore, now-a-days, when two persons come quarrelling (one saying)—“I have seen it,” and (the other saying) “I have heard it;” we believe him alone who would say, “I have seen it.” This truth, just spoken, certainly rests on power. The Prāṇas are, indeed, the power. Therefore, the Truth rests on Prāṇas; so the wise say that Prāṇas are mightier than the Truth. This Gâyatrī rests on the Ātman (the Lord Hari). It is well-known that she,—Gâyatrī, just spoken of, protects the Prāṇas. The Prāṇas are, indeed, the Gayas. Therefore, she protects the Gayas means she protects the Prāṇas. So she is Gâyatrī (the protectress of the Gayas) by name. He,—(the Lord Hari, who is beyond the range of Prakṛiti), it is whom they call this Sāvitrī, and this (Sāvitrī) is certainly that (Gâyatrī). He protects the Prāṇas of him (i.e., of Brahmā), for whom He speaks.—354.

MANTRA V. 14. 6.

तां हैतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचमनुष्टुम इति न तथा कुर्याद्वायत्रीमेव सावित्रीमनुष्टुमवायविह वा

अप्येवंविद्ब्रह्मि प्रतियुहति न हैव तद्वायत्र्या एकं च न पदं प्रति ॥ ६ ॥

एके Eke, some. तं Tām, that; just spoken. एतं Etām, this. सवित्री Sāvitrī, Sāvitrī. अनुष्टुप् Anuṣṭubham, Anuṣṭup; the presiding deity of the mantra—तत् सवितुर्वीर्यं देवस्य वाचं । श्रेष्ठं सर्वं धातमंतुं नमस्त्यं धीमहि ॥ अन्वाहः Anvāhuḥ, call. वाक् Vāk, the speech, the mantra तत्सवितुः स्वीर्यं, etc. अनुष्टुप् Anuṣṭup, Anuṣṭup. तत् Tat, therefore; वाचं Vācham, the speech; the mantra. अनुष्टुप् Anubrūma, we shall call Sāvitrī. इति Iti. तथा Tathā, so; such. न Na, not. कुर्यात् Kuryāt, should do. गायत्री Gāyatrī, Gāyatrī. एव Eva, only. सवित्री Sāvitrī, Sāvitrī. अनुष्टुप् Anubrūyāt, should speak; should call. यदि Yadi, if. एवमित् Evamvit, the knower of this. बहु Bahu, many. अपि Api, even. प्रतियुहति Pratigrihāti, receives gifts. इव Iva, as if. तत् Tat, that; gifts taken गायत्र्याः Gāyatrīyāḥ, of Gāyatrī. एकं Ekam, one. पदं Padam, foot. प्रति Prati, towards. च Cha, even. न Na, not. वै Vai, indeed. ह Ha, it is certain.

6. Some call this Sāvitrī Anuṣṭup. The Vāk,— that mantra—is the Anuṣṭup. Therefore, we should call that mantra—Sāvitrī. That must not be done. One may call Gāyatrī—Sāvitrī. If the knower of this should, indeed, take many gifts, that is not certainly sufficient for even one foot of the Gāyatrī. 355.

MANTRA V. 14. 7.

स य इमास्त्रीहोकांनपूर्णान्प्रतियुहतीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयादथ यावतीयं त्रयी विद्या यस्तावत्प्रतियुहतीयात्सोऽस्या एतद्वितीयं पदमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रतियुहतीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयादथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति नैव केनचनार्थं कुतउ एतावत्प्रतियुहतीयात् ॥ ७ ॥

सः Saḥ, that. यः Yaḥ, who; viriñcha. इमान् Imān, these. पूर्णान् Pūrṇān, full. लोकान् Lokān, worlds. प्रतियुहतीयात् Pratigrihnyāt, should receive; should receive from Viṣṇu. सः Saḥ, He. अस्याः Asyāḥ, Her, of Gāyatrī. एतत् Etat, this. प्रथमं Prathamam, the first. पदं Padam, foot; the result of the worship of the first foot of the Gāyatrī. आप्नुयात् Āpnyāt, should get. अथ Atha, again. यः Yaḥ, who; Brahṇā. इयं Iyam, this. यावती Yāvati, as much as. त्रयी Trayī, of the three Vedas. विद्या Vidyā, knowledge; learning. तावत् Tāvat, so much. प्रतियुहतीयात् Pratigrihnyāt, should receive; should receive from the Lord Viṣṇu. सः Saḥ, He. अस्याः Asyāḥ, Her; of Gāyatrī. एतत् Etat, this. द्वितीयं Dvitiyam, the second.

पदं Padam, the foot; the result of the worship of the second foot of the Gâyatri. आप्नुयात् Āpnuyât, should get. अथ Atha, again. यः Yaḥ, who; Brahman. यावत् Yāvat, as much as. इदं Idam, this. प्राणि Prāṇi, living being; life. तावत् Tāvat, so much. प्रतिगृहीयात् Pratigrihnyât, should receive; should receive from the Lord Viṣṇu; should become master. सः Saḥ, He. अस्याः Asyāḥ, Her; of Gâyatri. एतत् Etat, this. तृतीयं Tṛtīyam the third. पदं Padam, the foot; the result of the worship of the third foot of the Gâyatri. आप्नुयात् Āpnuyât, should get. अथ Atha, again. अस्याः Asyāḥ, Her; of Gâyatri. एतत् Etat, this. एव Eva, only. तुरीयं Tūṛīyam, the fourth. दृशतं Darśatam, the seen. पदं Padam, the foot. परोरजाः Parorajāḥ, the one beyond the raja of Prakṛiti. एषः Eṣaḥ, He. यः Yaḥ, who. तपति Tapati, shines. केनचन Kenachana, by anybody. न Na, not. एव Eva, ever. आप्यं Āpyam, to be obtained. कुत Kuta, whence. उ U, Oh; it is an interjection of surprise. एतावत् Etāvat, so much. प्रतिगृहीयात् Pratigrihnyât, should receive.

7. He—(Virūcha)—who grasps these three worlds wholly, may get the first foot of Her. Again, he who grasps as much as there is of the knowledge of the three Vedas, may get the second foot of Her. Again, he who grasps as much as there is of the living being, may get the third foot of Her. On the other hand, He who is shining there, is the fourth,—the seen (Darśata) foot of Hers,—the one who is beyond the Prakṛiti, not ever obtainable by anybody. Oh! whence should one comprehend Him, who is so great? 356.

MANTRA V. 14. 8.

तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्य-
पदासि नहि पद्यसे नमस्ते तुरीयाय दर्शताय पदाय परोरजसेऽ-
सावदो मा प्रापदिति यं द्विष्यादसावस्मै कामो मा समृद्धीति
वा न हैवास्मै सकामः समृध्यते यस्मा एवमुपतिष्ठतेऽहमदः
प्रापमिति वा ॥ ८ ॥

तस्याः Tasyāḥ, Her; of Gâyatri. उपस्थानं Upasthānam, praise. गायति Gâyatri. Oh, Gâyatri. एकपदी Ekapadī, of one foot. अ A, उ U, म Ma, नाद (Nāda), विन्दु (Vindu), घोष (Ghōṣa), शान्त (Śanta) and अतिशान्त (Atiśānta). असि Asi, thou art. द्विपदी Dvipadī, of two feet; each foot of the Gâyatri, with Om; त्रिपदी Tripadī, of three feet; the whole of the mantra, without Om (ॐ). चतुष्पदी—Chatuspadī, of four feet; the whole of the Gâyatri mantra with Om. (ॐ) अपदी Apadī, without foot; unobtainable. असि Asi, thou art. हि He, because. न Na, not. संपद्यसे Sampadyase, thou art comprehended. नमः Namaḥ, salutations. ते Te,

thy. तुरीयाय Turiyāya, fourth. दृश्येताय Darśātāya, the seen. पादाय Padāya, to the foot. परराजसे Parorajase, beyond the Rajah, or Prakṛiti. अस्मी Asau, this man. अदः Adah, this; the object of desire. मा Mā, not. प्रापत् Prāpat, may get. इति Iti, with this feeling. वा Vā, or. अस्मी Asau, this. कामः Kāmaḥ, the object of desire. अस्मी Asmai, for this man. मा Mā, not. समृद्धिः Samriddhi, be abundant. इति Iti, with this feeling. यत् Yat, whom. द्विष्यात् Dviṣyāt, curses the worshipper. सः Saḥ, that. कामः Kāmaḥ, the object of desire. अस्मी Asmai, for that man. न Na, not. एव Eva, ever. नृप्यते Nṛpyate, becomes abundant. ह Ha, certainly. वा Vā, or. अहम् Aham, I. अदः Adah, this object. प्रापत् Prāpam, may get. इति Iti, with this feeling. यस्मी Yasmai, for which object of desire. एवं Evam, in that manner. उपतिष्ठते Upatiṣṭhate, (a man) praises; worships. Supply अस्मी स काम नृप्यते ह (Asmai sa kāmā nṛpyate ha)—that object of desire certainly abounds for him.

8. Hers is this praise. Oh! Gâyatrî, thou art of one foot, of two feet, of three feet, of four feet, thou art unobtainable, for thou art never obtained. Salutations be to thy fourth foot, called Darśata—the seen (and which is) beyond the range of Prakṛiti. Should the worshipper curse that this man may not obtain the objects of his desire, or that this object of his desire may not abound for him; the object of that man's desire certainly does not abound for him. Or, when a man praises the Gâyatrî, as before, with this feeling that I may get this object of desire (the object of his desire abounds for him). 357.

MANTRA V. 14. 9.

एतद् वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यन्नुहो
तद्वायत्रीविदब्रूथा अथ कथं हस्तीभूतो वहसीति मुखं ह्यस्याः
सम्राणन विदांचकारेति ह्योवाच तस्या अग्निरेव मुखं यदिह वा
अपि बह्विवाग्नावभ्यादधति सर्वमेव तत् संदहत्येव हैवैवंविद्यद्यपि
बह्वि पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः
संभवति ॥ ६ ॥

इति पञ्चमस्य चतुर्दशं ब्राह्मणम् ॥ १४ ॥

तत् Tat, that; एतत् Etat, this; वैदेहः Vaidēhah, the king of the Videhas. जनकः Janakah, Janaka. आश्वतराश्विम् Āśvatarāśvim, the son of Āśvatarāśva. बुडिलं Budilam, Buḍila by name. उवाच Uvācha, said. वै Vai, indeed. ह Ha. यत् Yat, that. नु Nu, now. गायत्रीविद् Gâyatrîvit, the knower of the Gâyatrî. अथ वा:

Abrūthāḥ callest thyself. तत् Tat, that; thy word. हो Ho, strange; surprising. अथ Atha, then. कथं Katham, why. हस्ति Hasti, (Lit.) an elephant; here it means a fool. भूतः Bhūtaḥ, being. वहसि Vahasi, dost carry; dost carry the sin of taking gifts. इति Iti. हि Hi, because. सम्राट् Samrāt, Oh, Sovereign. अस्याः Asyāḥ, Her; of Gâyatrî. मुखं Mukham, the mouth; the presiding deity of the first foot,. न Na, not. विदाम्भकार Vidāmchakāra, knew; I do know. इति Iti. उवाच Uvācha, (Buḍila) said. ह Ha. तस्याः Tasyāḥ, Her; of Gâyatrî. मुखं Mukham, mouth; the presiding deity of the first foot. अग्निः Agniḥ, fire; Paraśurāma. एव Eva, only. यद्यपि Yadyapi, if. अग्नौ Agnau, in the fire; in Paraśurāma. बहु Bahu, many. इव Iva, like. अभ्यादधति Abhyādadhati, throws. ह Ha. वै Vai, indeed. सर्वं Sarvam, all. एव Eva, only. तत् Tat, that. संदहति Samdahati, burns. एवं Evam, similarly. एवंविद् Evamvit, the knower of this; whoever knows that the first foot of the Gâyatrî is Agni. यद्यपि Yadyapi, if. बहु Bahu, many. इव Iva, like. पापं Pāpam, sin. कुरुते Kurute, commits. तत् Tat, that; that sin. सर्वं Sarvam, all. एव Eva, certainly. संप्साय Sampsāya, consuming. शुद्धः Śuddhaḥ, clean. पतः Pātaḥ pure. अजरः Ajarah, without decay. अमृतः Amṛtaḥ, immortal. संभवति Sambhavati, becomes. एव Eva, certainly.

9. It was, indeed, that Janaka, the king of the Videhas, asked Buḍila, the son of Aśvatarāśva, "It is very strange, that thou callest thyself the knower of the Gâyatrî; why then being a fool (like an elephant) dost thou carry (the burden of sin of accepting gifts)?" "Oh, sovereign, I did not know (the presiding deity) Her mouth," replied Buḍila. Fire is her mouth. If a large quantity (of fuel) is put in fire, it burns the whole of it, similarly, if the knower of the Gâyatrî commits a great amount of sin, he consuming all of the sin, becomes clean and pure, and is without decay and immortal. 358.

Here the ends the fourteenth Brâhmaṇam.

MADHYA'S COMMENTARY.

The Lord Puruṣottama, who is in the Rîgveda, in the Yajurveda, and in the Sāmaveda, is spoken of by the second foot of the Gâyatrî mantra; while by the first foot of the same, He is denoted as dwelling in the earth, in the middle region, and in the heaven-world. By the third foot of the Gâyatrî is spoken of the Lord, who is in Vāyu (in Prāṇa, Apāna, etc). The fourth foot of the Gâyatrî is the Pranava (प्रणवः).—Om (ॐ) The Lord Bhagavān, who is in (Śrî dwelling in) the orb of the sun, is the subject of the fourth foot of the Gâyatrî. It is to be understood that He dwells

there in the goddess Ramā, whose nature is that of Sattva. She is the sentient Prakṛiti, and is called also "rajas." The Lord who is there, is superior to and beyond this sentient Prakṛiti or "rajas." This Prakṛiti is called in the Vedas "Rajas," because she gives pleasure or delight to all living beings. The Lord is, therefore, called Parorajas, the one who is beyond the Chetana Prakṛiti. When a man knows this Lord, he gets permanent mastery over all the worlds, all the Vedas and over all the living beings; and he gets fame and prosperity as well. The only person fit for worshipping this Gāyatrī is the four-faced Brahmā Viriñcha. Therefore, it is that Brahmā alone can fully worship her and get the fruits thereof in full. Other people worship her partly, according to their capacities, and partial is the result they derive from such worship. Should a Dvija (द्विज) acquire capacity for worshipping the Gāyatrī, he shall not be as fit as Viriñcha is; and, therefore, all the fruits are enjoyed by the Viriñcha alone.

A twice-born person is certainly not unfit to meditate on the Lord by means of the Gāyatrī. Though he is fit (Yogya), yet he is not the highest fit person, for there is no fit person, in the highest sense of the word, to worship Gāyatrī, except Brahmā; because to Brahmā alone belongs the full and complete reward of such meditation; others get only partial result.

(The author now takes up the sentence तुरीयं दर्शतं पदं परोरजाय एव तपति) The construction of this sentence is this:—Yah Parorajas Tapati Sa Turiya-padena Praṇavena Padyate. It means He who is called Parorajas shines there, He is to be obtained through the fourth foot of the Gāyatrī, namely, through Praṇava. Though the word Turiyam is separated from the word Padam, by the word Darśatam, yet Padam should be read with Turiyam, as if Darśatam did not exist. The words Dadṛṣa-Iva are equivalent to Dṛṣṭa-Iva, meaning "as if seen." The Lord Viṣṇu, who is in the disc of the sun, is *as if* seen; so He may be called to be seen. And because people can see the disc of the sun consisting of his rays, so it is figuratively said that Viṣṇu is seen (though, as a matter of fact, He is not actually seen). To the same effect is the following extract from the Traiṣṭyā:—The Lord Viṣṇu, residing in the Orb of the sun, is there, as if standing visible before the sights of all, because every one sees the sphere of light, when the sun rises (and the Lord Viṣṇu is within this sphere").

(The author now explains the words—सर्वं मुखे वैषरज उपर्युपरि तपति। The Commentator also explains why the Lord is called Paro-rajah:—)

The words Sarvam-rajah mean the entire Prakṛiti. Those that are

versed in the Vedas, called the Prakṛiti, by the term, the Rajas, the giver of delight, because it is she who is the sole cause of delight of all beings, and the Lord Viṣṇu is superior to her even; therefore, He is called Parorajas, "the one beyond the Rajas."

(The Commentator now explains the sentence in the fourth mantra—**सैवा गायत्र्येत स्मिन् स्तुतये दर्शते पदे रजसि प्रतिष्ठिता**. He explains what is the denotation of the word Gāyatrī here :—)

The chief presiding deity of Gāyatrī is Śrī; whilst Brahmāṇi, who depends on Brahmā, being his consort, is not the *chief* deity of Gāyatrī. Brahmā, again, depends on Śrī, the *chief* deity of the Gāyatrī, and she depends on the Parorajas, the Lord beyond the Rajas. This is also in the same.

(**तद्वै तत्सत्ये प्रतिष्ठितं**—These words are explained by others as meaning "that this fourth foot rests on the Satyam." This is, however, wrong, for the "Turiyam Padam," is independent of everything, and does not rest on any one. Moreover, the words "Tad Vai Tat" do not allude, and cannot allude, to this Turiyam Padam. The Commentator, therefore, explains these words :—)

The word *Etat* in the Mantra (*Tadva etat satye pratiṣṭhitam*) has been used for Jagat, 'the world.' This can be known from the context, for, it refers to the "world," spoken of previously in the Mantra (*Bhūmīr-antarikṣam dyau, etc.*).

(In this Mantra occur the words "Chakṣur Vai Satyam." The word Chakṣur does not denote the physical "eye," nor its macrocosmic counterpart, the sun; for the sun has already been mentioned along with Antarikṣa, etc.; but it means the presiding deity of the solar orb. Therefore, the Commentator says, on the authority of *Prakāśikā* :—)

Verily, this world depends on Chakṣus namely, on the presiding deity of the sun, called Virāṭa, or otherwise Śeṣa. Both Virāṭa and Śeṣa denote one and the same being. The deity Śeṣa in his turn rests on Vāyu, because he is stronger in power than Śeṣa. This Vāyu, called Balam, or "the strong one," is said also to be Satyam. The Satyam is the name of the chief Vāyu. It is composed of two words, "Sat" and Yam. "Sat" means the *Good one*, he who is free from all faults. Yam means "to go," "to enter." He, in whom the "Sat" goes or enters, is called Satyam. Since the Lord Hari is well-known to enter or go into Vāyu; therefore, the Vāyu is called Satyam, or "the Temple of the Good." This Vāyu, "the Temple of the Good," in his turn, rests on the goddess Gāyatrī, namely, the Goddess Śrī. In her turn, this chief Gāyatrī or Śrī

rests in the Lord Hari, who is the presiding Over-Lord of all Âtmans or Selves. In this Supreme Atman is refuged the Supreme Gâyatri or the Goddess Śrī.

(The śruti next explains why she is called Gâyatri :—)

She is called Gâyatri, because she protects all the Prâṇas. The word 'Gaya' means life or Prâṇa, and Tri means protect. She, who protects all the Prâṇas, is called Gâyatri.

The Commentator now explains the words सयामे वामश्च सावित्री मन्वा. Gâyatri is also called Sâvitri, and they both are the names of the Parorajah, Viṣṇu, behind the Prakṛiti. The name Sâvitri itself speaks that she is the Lord Janârdana, for, He is called Savitri ई (सवितृ), the Progenitor of all. And Sâvitri is she who depends on the Savitri, the Progenitor. The sun is also called Savitri, but it is because he is the symbol of the Lord Savitri, the Great Progenitor. It is the custom that the symbol also passes by the name of what it is the symbol.

Sâvitri, who has derived her name from Savitri, the Great Progenitor Viṣṇu, protects the Prâṇas of Brahmâ, who has also derived his name from the Brahman, the Great Lord Viṣṇu. Brahmâ is certainly the son of Sâvitri (when he is the son of the Savitri, the Great Progenitor); whilst other beings are the sons of Brahmâ. The Rik mantra, containing the word वृणीम (vṛṇīma), (i.e., the अनुष्टुप् Anuṣṭup) certainly speaks of the same thing as does the Gâyatri; but that mantra (the Anuṣṭup mantra) cannot be the symbol or substitute of the Gâyatri. Those that know the mouth (the first foot) of the Gâyatri mantra, are fit for holding such a high position as that of Viriñcha. They are not subject to any sort of sin derived from the acceptance of gifts. Those that know only the one foot of the Gâyatri, cannot derive perfect pleasure from the acceptance of gifts. A man may be accepted to complete the result of the knowledge of the feet of the Gâyatri, only when he has acquired the knowledge of the worlds from the Lord Viṣṇu, spoken of in the first foot of the Gâyatri, when he has acquired the knowledge of the three Vedas spoken of in the second foot, and when he has acquired the knowledge of the births of Various viriñchas in all the beings spoken of in the third foot. The fourth foot of the Lord Bhagavân, of which the Praṇva is the only mantra is all-pervading Lord Vāsudeva. That foot cannot be obtained by anybody. The three feet of the Gâyatri speak of Aniruddha, Pradyumna, and Saṅkarṣaṇa, respectively. Brahmâ alone may get to Vāsudeva, when he gets Mukti; but nobody else can. Aniruddha presides in the worlds (spoken of in the first foot), Pradyumna presides in the Vedas (spoken of in the second foot) and

Saṅkārṣana presides in Vāyu (spoken of in the third foot). On pervading (comprehending) these three and with the strength of the knowledge of the Gāyatrī and strong with the strength of Praṇava (ॐ) and seeing the Lord Vāsudeva, Brahmā gets Mukti; but he never pervades (comprehends) the Lord Vāsudeva; the reason why he cannot pervade (comprehend) the Lord Vāsudeva, is that the Lord is infinite. The Lord, who is in the orb of the sun, is beyond Prakṛiti of the three colours,—red, white and black; and externally he is beyond Prakṛiti, consisting of the three guṇas (गुणाः)—Satva, Rajaḥ and Tamaḥ. Therefore, He is called Parorajaḥ (परोरजः), the Lord on the other side of the Prakṛiti. It has been said in the Prakāśika also that “completely incapable of being pervaded (wholly incomprehensible) is the Lord Vāsudeva, when even Brahmā himself cannot pervade or comprehend Him. The words तावत् (Tāvat) and एतावत् (Etāvat) in the mantra meaning “So much and this much,” have been used in order to express an idea of perfect comprehension or grasping, just as we do wholly grasp anything in our hand. The Gāyatrī has within her eight Akṣaras (अक्षराः) or vowels. With the Praṇava प्रणव, there are four varieties of Gāyatrī. Beginning with A अ and ending in Atiśānta अतिशान्त i.e. अ (A), उ (U), म (Ma), नाद (Nāda), विन्दु (Vindu), घोष (Ghoṣa), शान्त (Śānta) and अतिशान्त (Atiśānta), the Praṇava ॐ is the Gāyatrī of one foot. When the Praṇava ॐ is added before each foot of the Gāyatrī mantra, she is called द्विपदी (Dvipadī, of two feet). The Gāyatrī is त्रिपदी (Tripadī or of three feet, when the three feet of the mantra itself are taken into consideration. When the Praṇava ॐ is added to the mantra, she is called चतुष्पदी (Caturṣpadī or of four feet. She is not comprehended or fully known by anybody else, except Brahmā; and, therefore, she is called अपदी (Apadī, or the incomprehensible. Thus worshipped, does the Gāyatrī fulfil one's desires, or does not fulfil the desires of his enemies. At the time of worshipping the Gāyatrī, the worshipper should have such feelings in his mind—“Let not this man get this thing, or let this thing be abundant for this man.” If a man wishes to have his own desires fulfilled, he should worship with this idea prevailing in his mind—“May I get that thing.” Then Gāyatrī will certainly fulfil his desires. When the Lord Puruṣottama is worshipped, with the Gāyatrī mantra by Brahmā, He gives him the Brahmāpada ब्रह्मपद and Mukti, according to his capacity. He also gives him liberation from all sorts of sins, specially of the sins arising from the acceptance of gifts. If others worship Him with the Gāyatrī, He gives them Mukti, according to their respective capacities. It should be said here that the Lord Viṣṇu presides in the mouth (first foot) of the Gāyatrī. The Lord, who is always in

the fire, is Viṣṇu, and He passes by the name of Agni, which means Agraṇī (अग्रणी) or the leader, and He is, therefore, the superior. When the Lord Hari, who presides in the mouth of the Gâyatri, is known, it is then that the knowledge of the Gâyatri bears fruit, otherwise the knowledge does not bear complete fruit. One should try his best to know the Lord, who presides at the mouth of the Gâyatri. Then it is, when He has been known that He removes all the sins, just as He burns all things residing inside fire. It has been said in the Gâyatri samhitâ—"Râm, the axe-holder, is eternal bliss, and is of the colour of fire."

Here ends the Bhâṣya on the fourteenth Brâhmaṇam.

अथ पंचदशं ब्राह्मणम्

MANTRA V. 15. I.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वं पूषन्नपावृणु
सत्यधर्माय दृष्टये ॥१॥

हिरण्मयेन Hiraṇmayena, gold-like ; luminous. पात्रेण Pâtreṇa, by the disc of the sun. It consists of two words—पा (Pâ) and त्र (Tra). पा (Pâ) meaning the drinker of water and त्र (Tra) means the Protector or saviour of the world from darkness. The sun is called पात्र (Pâtra), because he sucks up water and removes darkness from the earth. सत्यस्य Satyasya, of the Truth ; of one possessing the quality sat. मुखं Mukham, face. Here the word has been used for the whole body. अपिहितं Apihitam, covered ; Hid. पूषन् Pûṣan, Oh Pûṣan ; the one who is full in all the qualities. त्वं Tvam, thou. सत्यधर्माय Satyadharmâya, for me, who is given to the meditation on Satya. दृष्टये Dṛṣṭaye, for seeing ; so that I may see Thee. तत् Tat, that ; thy body. नपावृणु Apâvriṇu, uncover ; unveil.

1. The entrance to the True is covered by a shining disk, that (disk) do thou, O Pûṣan, remove, for me, who is devoted to the True, that I may see Thee. 359.

MADHVA'S COMMENTARY.

The phrase "By the golden disc" means by "the solar orb." The phrase, "Of the true," denotes "of Viṣṇu." By this solar photosphere is constantly hidden the body of the Lord. Pûṣan, the Full Lord Viṣṇu, reveals that form Himself to His devotees, called here Satya-dharmas, the Lover of the True.

NOTE.—The word hiraṇmaya "like a golden," i.e., full light, effulgent. The word pâtra means that which drinks (pâ) the water and saves (tra) the world. Therefore, the whole phrase hiraṇmayena pâtreṇa means "by the solar disk," which is refulgent as gold, and

which saves the world by evaporating waters and raining them back. The word satyasya means, of him who is full of सत् of good qualities. He is inside the solar orb, and His body is covered by the solar disc. O Puṣan, remove the veil from Thy face, that I may see Thee. I, who am a Satya-dharma, who constantly meditate on Thee, the Satya.

MANTRA V. 15. 2.

पूषन्नेकर्षे यमसूर्यप्राजापत्य व्यूहरश्मीन् समूह तेजो यत्ते
रूपं कल्याणतमं तत्ते पश्यामि ॥२॥

पूषन् Pūṣan, Oh, Pūṣan; the one full in all the qualities. एकर्षे Ekarṣe, Oh, thou possessing knowledge about all things. यम् Yama, Oh, thou governor of all. सूर्य Sūrya, Oh, sun; Oh the acceptor of water. प्राजापत्य Prājāpatya, Oh thou art known only by Prajāpati. रश्मीन् Raśmīn, the rays; my consciousness of Self, व्यूह Vyūha, stretch; enlarge. तेजः Tejaḥ, brightness; the knowledge of external things. समूह Samūha, stretch; enlarge. यत् Yat, that. ते Te, thy. कल्याणतमं Kalyāṇatamam, most auspicious. रूपं Rūpam, form. तत् Tat, that. ते Te, through thy favour. पश्यामि Paśyāmi, (I) may see.

2. O all-full, O Sole-wise, O All-judge, O Goal of the Wise, O the Lord of Prajāpati, expand my knowledge of the self, and increase my knowledge of the non-self, so that through Thy grace, I may see that form of Thine which is the most auspicious. 360.

MADHYA'S COMMENTARY.

The word Ekarṣe means, O thou, who art principally (eka), all knowledge and wisdom (R̥si). The word ekarṣi is thus the name of Viṣṇu. Hari is called Yama, because He controls and punishes all. He is the Great Judge. He is called Surya, because He is the Goal of the wise (suris). He is called Prajāpatya, because He is specially the Goal of Hiranyagarbha Prajāpati.

NOTE.—The raśmīn and tejas have no reference to the rays of the sun and his heat and light rays. For no amount of enfeebling of the light and heat rays of the sun will give one the divine vision. Therefore, raśmīn is translated as "knowledge of the self—" expansion of raśmīn means the expansion of consciousness. While the expansion of tejas means controlling the non-self-getting more and more power over the forces of nature. In short, it is a prayer for the expansion of one's consciousness and the growth and purification of one's vehicles. When the raśmīn and the tejas, the consciousness and the vehicles of consciousness, are fully developed, then there is the possibility of Good-vision.

MANTRA V. 15. 3.

योऽसावसौ पुरुषःसोऽहमस्मि । वायुरनिलममृतमथेदं
भस्मान्तं शरीरम् ॥३॥

असौ Asau, that. पुरुषः Puruṣaḥ, the Puruṣa. यः Yaḥ, who. असौ Asau, in Prāṇa. सः Saḥ, He. अहं Aham, the unavoidable. अस्मि Asmi, Prāṇa and, therefore,

capable of being measured. This word consists of two words—अस् (As), meaning अस् (Asu), the Prāṇa, and मि (Mi), meaning मेव (Meya), capable of being measured. Complete the sentence by त्वं पश्यसि (Tamcha Paśyāmi)—so that I may see him also. अथ Atha, if; though. इदं Idam, this; the body. भस्मन्ति Bhasmāntam, such as ends in ashes. अनिलं Anilam, dependent on the Lord. अ (A), Viṣṇu. This word consists of two words—अ A, meaning the Lord Viṣṇu and निल meaning, support. Therefore, the word means, He whose support is the Lord Viṣṇu. वायुः Vāyuh, the Prāṇa. अमृतं Amṛitam, deathless; nectar-like.

3. That yonder person who dwells in Asu (Life), is known by the name of Aham, "I" (*i.e.*, the Supreme) and Asmi, "I am" (*i.e.*, the only standard of existence).

Though this body be reduced to ashes, the Indwelling Spirit, the Lord does not die, He is immortal: nor does the Jīva die. For the Vāyu has become immortal, because Brahman dwells in him (why should not then the jīva be immortal in which also the Lord dwells). 361.

MADHVA'S COMMENTARY.

He is called अहम् Aham, because He is not discardable (aheya). In other words, "Aham" means "the Supreme." He is called "Asmi," because He dwells in all beings, and thus He is the measure (ma) of their existence (as)—(their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, is apart from all His devotees (jīvas), though ensouling all.

NOTE.—Though the words aham and asmi are used in the Mantra, and ordinarily they would mean "I am He," lest one should fall into this error of identifying himself with the Lord, the author says स्वस्वं तु सर्वभूतेष्वपि व्यतिष्ठति: परो हरिः "Hari the Supreme, is quite separate from all jīvas, however devoted they may be to Him. In ecstasy one may exclaim separate from all jīvas, however devoted they may be to Him. In ecstasy one may exclaim, "I am He"—but as a truth, the jīva can never become He."

Of the two असौ in the above verse, one is a pronoun nominative singular of adas, and means 'that,' the other असौ is the locative singular of the noun असु meaning 'life,' *i.e.*, in the life.

NOTE.—The meaning of the verse is that the well-known person who resides in the Prāṇa, also dwells in His devotees as aham and asmi, *i.e.*, He is the very "I" and the very "I am" of the devotees. He is Puṣan, etc., and is then called by the name of Puṣan, Yama, Ekarsi, &c. He, though in all these, is one alone, and does not become differentiated, owing to the differences of beings, in whom He resides.

The Brahman is one in all.

Because the Supreme Lord is in Vāyu, so Vāyu has become an Immortal, (how great must He be whose very presence makes others immortal)—how great must be the Immortality of the Supreme, then?

The word *anilaḥ* is compounded of two words *अ*, meaning Brahman, and *nilayanam*, abode. The *Vāyu* is called *Anilam*, because it is the abode of *Brahma* (*Brahma-dhāma*): or because it is supported by Brahman.

NOTE.—It has been said before that the Supreme Lord, dwelling in the *jīva*, is eternal existence and of most auspicious form. A doubt arises: when the man dies and his body is reduced to ashes, what becomes of the Lord? Does he also die, like the *jīva*? This verse removes the doubt. Though this body is reduced to ashes, yet the Supreme Lord within it is not tainted with the faults of dying, &c. Why? *Anilaḥ*, etc. When *Vāyu*, by merely taking refuge in Brahman, has become an Immortal, how can that Brahman, the giver of Immortality to others, be Himself subject to death? But how is *Vāyu* immortal? This is answered by *Sri Madhva*, by a quotation.

Vāyu is called Immortal, because His knowledge does not get obscured even in the *Pralaya*. (In the case of other *jīvas*, there is an obscuration of consciousness in the *Pralaya*).

NOTE.—The knowledge here refers to the functional knowledge obtained through the *vyṁśtis* or modifications of the vehicles. Such functional knowledge or *Vyṁśti-Jñāna* persists in the case of *Vāyu* alone in *Pralaya*. In the case of other *jīvas*, they cease to function then. The functional knowledge of *Bharatī* also remains unaffected by *Pralaya*. *Vāyu* and *Bharatī* also go to sleep, but they are not completely unconscious: they dream. Their functional knowledge in the *Pralaya* is something like our dreams: i.e., their *Manas* remains active, though their external functioning ceases, while in the case of other *jīvas*, there is total unconsciousness in *Pralaya*, something like deep sleep.

For thus says *Ramā Samhita*:—"The Lord Himself is the Chief Immortal (others are immortal in a secondary sense only.)

The Supreme Self is alone the Eternal, with his *Nāda* (or voice ever vibrating through the eternities of the *Pralaya*).

NOTE.—The word Immortal is primarily applied to the Lord alone, for two reasons, that His body never falls off: and His knowledge never gets obscured. Even the highest *jīvas*, like *Vāyu*, lose their bodies at the *Pralaya*, and there takes place some diminution in their knowledge. They cannot carry their consciousness intact through the Great *Pralayaic* sleep. The word *सनातन* is another form of *सनात्न* "Along with *Nāda*, whose *Nāda* constantly vibrates."

Some take this verse as a prayer of the dying man; asking that his vital breath should leave his body and that the latter should be reduced to ashes, and that the vital breath should join the eternal. This explanation is open to the objection that a thing which is inevitable is never prayed for; and the reduction of the body to ashes is inevitable, and so there is no need for praying that it should be reduced to ashes. The real sense of the verse, which is not a prayer, but a statement of fact, is that when *Vāyu* has become immortal, by the mere indwelling of the Lord in him, *a fortiori* the Lord must be immortal; and His immortality is beyond all question.

But, says an objector, the verse has two words only, "*Vāyu*" and

"amritam." It does not say "in the Vāyu there is the Lord, and so the Vāyu is immortal." How do you read all this meaning into it? To this, it is answered, that the word anilam suggests the above explanation. This word literally means "that whose support or refuge is Brahman, called **अ**." The Vāyu is called anila, because he has the Lord for this Refuge.

MANTRA V. 15. 4.

ॐ ३ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥४॥

ॐ Om, Oh, thou, whose symbol is Om. Or, it may mean, Oh, thou, that has the qualities, such as immortality, &c. **क्रतो** Krato, Oh, thou, of the form of pure knowledge. **स्मर** Smara, remember me; do remember that I worship Thee. **कृतं** Kṛitam, the deeds; the worship and meditation, &c., that I did. **स्मर** Smara, do remember, so that Thou mayest be favourably disposed towards me. **क्रतो** Krato, Oh, thou, of the form of pure knowledge. **स्मर** Smara, remember me; do remember that I may remember Thee. **कृतं** Kṛitam, the deeds; the worship and meditation that I did. **स्मर** Smara, do remember so that Thou mayest be favourably disposed towards me.

4. Om! Oh, thou, of the form of pure knowledge, do remember (me); do remember my deeds; Oh, thou, of the form of pure knowledge, forget me not, do not forget what I did for winning Thy favour. 362.

[It may also mean :—O, All-pervading Creator, remember me. Have mercy on me. O, Soul, remember thy duty.]

MADHYA'S COMMENTARY

In the Brahma-Tarka it is declared :—"The phrase, 'O Viṣṇu,' remember Thy devotees," means have mercy on Thy devotees : for, memory in reference to the Omniscient Lord, has no meaning. He always remembers or rather knows everything : for past, present and future is one to Him : His knowledge is Eternal. Therefore, "remember" is not to be taken here in its literal sense, but in the sense of "Have compassion upon Thy devotee."

NOTE.—When a thing passes out of perception, then arises the memory of it from the impressions left by the object on the mind. In the case of the Lord, no object can ever vanish out of His perception—in fact, all objects owe their be-ness to His perception of it. So the Lord has no Memory, but Eternal perception and cognition : for the essential nature of the Lord is eternal knowledge. This portion of the verse is a prayer to the Lord, symbolised as Om, to have compassion on His worshipper. Not only must one pray for mercy, but should never forget his own duty. Both are necessary—performing diligently one's duty and praying for the mercy of the Lord.

MANTRA V. 15. 5.

अग्ने नय सुपथा राये अस्मान्निश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ ५ ॥

इति पञ्चदशं ब्राह्मणम् ॥ १५ ॥

इति पञ्चमोऽध्यायः ॥ ५ ॥

अग्ने Agne, Oh, thou, whose symbol is the fire ; or, it may mean, Oh, thou, first leader or animator of our body. The contracted form of अग्रणी (Agraṇī). अस्मान् Asmān, us. युयन् Supathā, by a good road ; by the way called अग्निं (Agni), &c. राये Rāye, for wealth ; for the wealth of Mokṣa. नय Naya, lead ; guide. देवे Deva, Oh Lord. विश्वानि Viśvāni, all. वयुनानि Vayunāni, our knowledge ; the range of our knowledge. विद्वान् Vidvān, since thou knowest. जुहुराणम् Juhurāṇam, contracting. एनः Enah, sin. अस्मात् Asmāt, from us. युयोधि Yuyodhi, take away ; separate. ते Te, to thee. भूयिष्ठां Bhūyiṣṭhām, great ; good many. नम उक्तिं Nama uktim, the word namah ; the word of salutation. विधेम Vidhema, shall say ; (we) shall repeat.

5. O Agni, lead us by that Path (from which there is no going back), the good Path, in order that we may get the treasure of Salvation. O God, Thou knowest all our efforts for salvation. Remove from us the degrading sin. We offer Thee salutations, over and over again. 363.

Here ends the fifteenth Brāhmaṇam.

MADHVA'S COMMENTARY.

The word (वयुने) vayunam means 'knowledge.' The word is used in this sense in the following line, addressed by Dhruva to the Lord, in the Bhagvat Purāṇa—tvad dattya vayunaya idam achasta visvam—"This all is energised by the knowledge given by Thee."

The word "asmān," 'us' should be repeated after Juhurāṇam. This last word does not mean crooked, but degrading, making small. जुहुराणम् एनः means the sin that degrades us, makes us small. The verb युयोधि is imperative second person of the yuyu, meaning 'to separate. Separate from us our sins, which degrade us and throw us back into Samsāra. As says the Skanda Purāṇa:—"Remove from us that sin which makes us look very small (i.e., causes re-birth), and be thou our Leader to make us acquire the treasure of salvation—thus prayed the Monarch Manu to Lord Yajña."

Note.—This shows that the Lord can forgive sins, and give salvation, in spite of all karmas. This is a prayer for Mokṣa, after one has obtained Saksatkara.

The Almighty Hari sees the world hiding His face behind the orb of the sun, called Pātra (पात्र). The disc of the sun is called Pātra by the wise, because the sun sucks up water from the earth and keeps the

world from darkness. The Lord Viṣṇu is called Puṣaṇ,—the Full, because He is full in all the qualities. He unveils His face only to him, who is only devoted to him, but to nobody else. The Lord Hari is called Ekaṛiṣi (एकरिषि), because there is none whose knowledge is as His. He is called Yama (यम), because He governs all; because He accepts water, so He is called Sârya. He is Prajâpatya (प्राजापत्य), because He is known by Prajâpati or Brahmâ alone. The Puruṣa, who is in Prâṇa, is the Lord Aham,—the unavoidable—because no one can avoid being conscious of Him, as long as his consciousness lasts. The Lord is called Asmi (अस्मि), because He is Asu (असु) or Prâṇa, and at the same time Mi (मि) or Meya (मेय), measurable. The Lord Viṣṇu is called A (अ), the Pure, because there is no touch of impurity in Him. Vâyu is called Anila (अनिल), because the Lord A (अ),—Viṣṇu, is His Nila (निल) or support, i.e., he depends on the Lord Viṣṇu for his existence. Vâyu is also Amṛita,—Deathless or immortal. When Vâyu is Amṛita, simply because he depends on the Lord Viṣṇu for his existence, it is useless to say of the Amṛitatva or immortality of the Lord Viṣṇu. The Lord Janârdana is called Kratu (क्रतु), because He is All-knowledge. He is called Agni, because He is the leader or animator of the limbs of the animals. The Lord has been called Vayunâni Vidvân (वयुनानि विद्वान्), the knower of our knowledges, because He is the best of all that have knowledge or who can know.

Here ends the Bhâṣya on the fifteenth Brâhmaṇam.

Here ends the fifth Adhâya.

षष्ठोऽध्यायः ॥

SIXTH ADHYĀYA.

BRAHMANA 1.

MANTRA VI. 1. 1.

ॐ ॥ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां
भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वानां भवत्यपि
च येषां बुभूषति य एवं वेद ॥ १ ॥

यः Yah, whoever. ज्येष्ठः Jyēṣṭham, the oldest. च Cha. श्रेष्ठः Śreṣṭham, the best. च Cha. वेद Veda, knows. वै Vai, indeed. ह Ha. स्वानां Svānām, among his peers. ज्येष्ठः Jyēṣṭhaḥ, senior. च Cha. श्रेष्ठः Śreṣṭhaḥ, of highest position. च Cha. भवति Bhavati, becomes. प्राणः Prāṇaḥ, prāṇa. वै Vai. ज्येष्ठः Jyēṣṭhaḥ, the oldest (in years). च Cha. श्रेष्ठः Śreṣṭhaḥ the best in quality. च Cha. अपि च Apicha, moreover; even in Mukti. यः Yah, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣām, among whom. बुभूषति Bubhuṣati, desires to be. स्वानां Svānām, among his peers. ज्येष्ठः Jyēṣṭhaḥ, the oldest. च Cha. श्रेष्ठः Śreṣṭhaḥ, the best. च Cha, and. भवति Bhavati, becomes.

1. He who knows verily the oldest and the best, becomes himself the oldest and best among his peers. Prāṇa is, indeed, the oldest and the best (one). He who knows this becomes, even in Mukti, the oldest and the best among his peers whom he longs for. 364.

MANTRA VI. 1. 2.

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा
वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ २ ॥

यः Yah, who. वै Vai, indeed. वसिष्ठां Vasiṣṭhām, the best of the dwellers. वेद Veda, knows. स्वानां Svānām, among his own people. वसिष्ठः Vasiṣṭhaḥ, the best dwellers. भवति Bhavati, becomes. ह Ha. वाक् Vāk, speech; Agni, the presiding deity of speech. वै Vai, indeed. वसिष्ठः Vasiṣṭhā, the best dweller. अपि च Apicha, and; even in Mukti. यः Yah, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣām, among whom. बुभूषति Bubhuṣati, desires to be. स्वानां Svānām, among his peers. वसिष्ठः Vasiṣṭhaḥ, the best dweller. भवति Bhavati, becomes.

2. He who verily knows the best of the dwellers, becomes himself the best of the residents among his own people. Vâk or speech, indeed, is the best of the dwellers. He who knows this becomes, even in Mukti, the best dweller among his kinsmen whom he desires. 365.

MANTRA VI. 1. 3.

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे
चक्षुर्वै प्रतिष्ठा चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति प्रतितिष्ठति
समे प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

यः Yah, who. वै Vai, indeed. प्रतिष्ठां Pratiṣṭhâ, the firm support or firm rest. वेद Veda, knows. समे Same, on level ground. प्रतितिष्ठति Pratiṣṭhâti, stands firmly. दुर्गे Durgē, in high places, difficult of access; in heaven, etc. प्रतितिष्ठति Pratiṣṭhâti, stands firmly. च Ha. चक्षुः Chakṣuh, the eye; the sun is the presiding deity of the eye. वै Vai, indeed. प्रतित्था Pratiṣṭhâ, the firm standing place. हि Hi, because. चक्षुषा Chakṣuṣa, by the help of the eye. समे Same, on level ground. च Cha. दुर्गे च Durgē, in high inaccessible places. Cha, and. प्रतितिष्ठति Pratiṣṭhâti, stands firm. यः Yah, who. एवं Evam, this. वेद Veda, knows. समे Same, on the level ground. प्रतितिष्ठति Pratiṣṭhâti, stands firm. दुर्गे Durgē, in high inaccessible places. प्रतितिष्ठति Pratiṣṭhâti, stands firm.

3. He who knows the firm Stay, stands firmly on the level ground, and stands firmly in high inaccessible places. The eye is, indeed, the firm standing place. With the help of the eye one stands firm on level ground and on high inaccessible places. He who knows this stands firm on level ground and stands firm in inaccessible places. 366.

MANTRA VI. 1. 4.

यो ह वै संपदं वेद सः सहास्मै पद्यते यं कामं कामयते
श्रोत्रं वै संपत् श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः सः सहास्मै
पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

यः Yah, who. वै Vai, indeed. संपदं Sampadam, wealth; the wealth in the form of the knowledge of the Vedas. वेद Veda, knows. च Ha. यं Yam, whoever. कामं Kâmam, the object of desires. कामयते Kâmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. च Ha. श्रोत्रं Srotram, the ear; Indra, the presiding deity of the ear. वै Vai, indeed. संपत् Sampat, wealth. हि Hi, because. श्रोत्रे

Śrotre, in the ear. इमे Ime, these. सर्वे Sarve, all. वेदः Vedāḥ, the Vedas. अभिसम्पन्नाः Abhisampanṇaḥ, are treasured. यः Yab, who. एवं Evam, this. वेद Veda, knows. यं Yam, whatever. कामं Kāmam, the object of desire. कामयते Kāmayate, wishes for. अस्मै Asmai, to him. सम्पद्यते Sampadyate, comes. ह Ha.

4. Whoever knows the sampat,—the sole cause of the knowledge of the Vedas,—to him comes, indeed, the object, which he wishes for. The ear is, indeed, the cause of the knowledge of the Vedas ; for, in the ear are all these Vedas treasured. Whoever knows this, to him comes the object which he wishes for. 367.

MANTRA VI. 1. 5.

यो ह वा आरयतनं वेदायतनं स्वानां भवत्यायतनं जनानां
मनो वा आरयतनमायतनं स्वानां भवत्यायतनं जनानां य एवं
वेद ॥ ५ ॥

यः Yab, whoever. वै Vai, truly. आरयतनं Āyatanam, the refuge ; the home. वेद Veda, knows. स्वानां Svānām, of his people. आरयतनं Āyatanam, the refuge. भवति Bhavati, becomes. जनानां Janānām, of the other people. आरयतनं Āyatanam, the refuge. मनः Manah, the mind ; the deities Śeṣa, Suparṇa and Rudra. वै Vai, indeed. आरयतनं Āyatanam, the refuge. यः Yab, whoever. एवं Evam, this. वेद Veda, knows. स्वानां Svānām, of his people. आरयतनं Āyatanam, the refuge. भवति Bhavati, becomes. जनानां Janānām, of the other people. आरयतनं Āyatanam, the refuge.

5. He who truly knows the refuge, becomes a refuge of his people and a refuge of other people. The mind is, indeed, the refuge. Whoever knows this, becomes a refuge of his own and also of other people. 368.

MANTRA VI. 1. 6.

यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुभी रेतो वै
प्रजापतिः प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

यः Yab, who. वै Vai, indeed. प्रजापतिं Prajāpatim, the Lord of creatures. वेद Veda, knows. ह Ha. प्रजया Prajayā, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajāyate, becomes rich. रेतः Retah, semen ; Varuṇa is the presiding deity of semen. वै Vai, indeed. प्रजापतिः Prajāpatiḥ, the Lord of creatures. यः Yab, who. एवं Evam, this. वेद Veda, knows. प्रजया Prajayā, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajāyate, becomes rich. ह Ha.

6. Whoever truly knows the Prajâpati, the Lord of creatures, becomes rich with sons and descendants and with animal possessions. Semen is, indeed, the Prajapâti, [the cause of generation.] Rich with sons and descendants and animal possessions, does he become who knows this. 369.

MANTRA VI. 1. 7.

ते हेमे प्राणा अहं श्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः
को नो वसिष्ठ इति तद्धोवाच यस्मिन्व उत्क्रान्त इदं शरीरं
पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

ते Te, those; the above-mentioned. हेमे Ime, those. प्राणा: Prâṇāḥ, Prâṇa and other gods. अहं Aham, I. श्रेयसे Śreyase, the best; the superior. विवदमाना: Vivadamânāḥ, disputing. ब्रह्म Brahma, to the Brahman; to Nârâyana. जग्मुः Jagmuh, went. इ Ha. तत् Tat, there. उचुः Uchuh, (they) said. इ Ha. नः Nah, among us. कः Kah, which. वसिष्ठः Vasiṣṭhaḥ, the best; the superior. इति Iti. तत् Tat, the Brahman. उवाच Uvâcha, said. इ Ha. वः Vah, amongst you all. यस्मिन् Yasmin, whichever. उत्क्रान्ते Utkrânte, going out. इदं Idam, this. शरीरं Śarîram, the body; the body of Brahmâ. पापीयं Pâpiyam, sinful; dead and impure [a corpse]. मन्यते Manyate, is regarded. वः Vah, amongst you all. सः Sah, he. वसिष्ठः Vasiṣṭhaḥ, the best; the superior. इति Iti.

7. [Every one amongst] these Prâṇa and other gods, above-mentioned, once quarrelling, [said] "I am the best." went to the Brahman (for decision). There they said, "Which of us is the best of us?" The Brahman replied. 370.

MANTRA VI. 1. 8.

वाग्धोच्चक्राम सा संवत्सरं प्रोष्यागत्योवाच कथमशकत
मद्वते जीवितुमिति ते होचुर्यथा कला अवदन्तो वाचा प्राणन्तः
प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा
प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥ ८ ॥

वाक् Vāk, vāk; the speech. उच्चक्राम Uchchakrâma, went away; departed. इ Ha. सा Sâ, she; the speech. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being absent; having sojourned. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. अद्वते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अवदन्तः Avadanta, (you) were able. इति Iti. ते Te, they; the other gods. उचुः Uchuh,

said. **६** Ha. यथा Yathā, just as. अकालः Akalāḥ, the mute. वाचा Vāchā, by means of the organ of speech. अवदन्तः Avadantah, without speaking. प्राणेन Prāṇena, with the help of the Prāṇa. प्राणतः Prāṇataḥ, living; breathing. चक्षुः Chakṣuṣā, by means of the eye. पश्यन्तः Paśyantah, seeing. श्रोत्रेण Srotreṇa, by means of the ear. शृण्वन्तः Śṛinvantah, hearing. मनसा Manasā, by means of the mind. विद्वान्सह Vidvānsah, knowing; thinking. रेतसा Retasā, by means of semen. प्रजायमानाः Prajāyamānāḥ, generating. एवं Evam, in this way. अजीविष्म Ajiṣṛma, (we) have lived. इति Iti वाक् Vāk, the speech. प्रविवेश Praviveśa, got into the body. **६** Ha.

8. Then the (deva of) speech went out, and remaining absent for a whole year and on coming back, she said, "How were you able to live without me?" They said, "Just as the mute (live) (though) not speaking by the organ of speech, breathing with Prāṇa, seeing with the eye, hearing with the ear, thinking with the mind, generating with semen, so have we lived." Then the (deva of) speech got into the body. 371.

MANTRA VI 1. 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत
महते जीवितुमिति ते होचुर्यथा अन्धा अपश्यन्तश्चक्षुषा प्राणन्तः
प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा
प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥ ६ ॥

चक्षुः Chakṣuḥ, the (Deva of sight), eye. उच्चक्राम Uchchakrāma, went out. **६** Ha. तत् Tat, that; the eye. संवत्सरं Samvatsaram, the whole year. मोक्ष Proṣya, being away from the body. आगत्य Āgatya, coming back. उवाच Uvācha, said. नत् Mat, me. नते Rite, without. जीवितुं Jīvitum, to live. कथं Katham, how. अशकत Aśakata (you) were able. इति Iti. ते Te, they; the other gods. उचुः Ūchuḥ, said. **६** Ha. यथा Yathā, just as. अन्धा Andhāḥ, the blind. अपश्यन्तः Apaśyantah, though not seeing. चक्षुषा Chakṣuṣā, by means of the eye. प्राणेन Prāṇena, with the help of the Prāṇa. प्राणतः Prāṇataḥ, living; breathing. वदन्तः Vadantah, speaking. वाचा Vāchā, by means of the organ of speech. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वन्तः Śṛinvantah, hearing. मनसा Manasā, by means of the mind. विद्वान्सह Vidvānsah, knowing; thinking. रेतसा Retasā, by means of semen. प्रजायमानाः Prajāyamānāḥ, generating. एवं Evam, in this way. अजीविष्म Ajiṣṛma, (we) have lived. इति Iti. चक्षुः Chakṣuḥ, the eye. प्रविवेश Praviveśa, got into the body. **६** Ha.

9. Then (the deva of) sight went out. On being away (from the body) for a whole year and on coming back, it said,

"How were you able to live without me?" They said, "Just as the blind (live) (though) not seeing by the organ of the eye, breathing with Prâṇa, speaking by the organ of speech, hearing with the ear, thinking with the mind, generating with semen; so have we lived." Then (the deva of) sight got into the body. 372.

MANTRA VI. 1. 10.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत
मदृते जीवितुमिति ते होचुर्यथा बधिरा अशृण्वन्तः श्रोत्रेण
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वांसो मनसा
प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रं Śrotram, the (Deva of hearing,) ear. उच्चक्राम Uchchakrāma, went out.
 ६ Ha. तत् Tat, that; the ear. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Āgatya, coming back. उवाच Uvācha, said.
 मत् Mat, me. अदृते Rite, without. जीवितुं Jīvitum, to live. कथं Katham, how.
 अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. उचुः Ūchuh, said.
 ६ Ha. यथा Yathā, just as. बधिरा Badhirāḥ, the deaf. अशृण्वन्तः Aśrīṇvantāḥ, though not hearing. श्रोत्रेण Śrotreṇa, by means of the ear. प्राणेन Prāṇena, with the help of the Prâṇa. प्राणन्तः Prāṇantaḥ, living; breathing. वाचा Vāchā, by means of the organ of speech. वदन्तः Vadantaḥ, speaking. चक्षुषा Chakṣuṣā, by means of the eye. पश्यन्तः Paśyantaḥ, seeing. मनसा Manasā, by means of the mind. विद्वांसः Vidvānsaḥ, knowing; thinking. रेतसा Retasā, by means of semen. प्रजायमानाः Prajāyamānāḥ, generating. एवम् Evam, in this way. अजीविष्म Añjīviṣma, (we) have lived. इति Iti. श्रोत्रं Śrotram, the ear. प्रविवेश Praviveśa, got into the body. ६ Ha.

10. The (deva of) hearing then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said—"Just as the deaf (live) (though) not hearing by the organ of the ear, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, knowing with the mind, generating with semen, so have we lived." Then the (deva of) hearing got into the body. 373.

MANTRA VI. 1. 11.

मनो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत

मदते जीवितुमिति ते होचुर्यथा मुग्धा अविद्वांसो मनसा
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण
प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः ॥ ११ ॥

मनः Manah, the (deva of) mind. उच्छक्राम Uchchakrāma, went out. ६ Ha. तत् Tat, that; the mind. संवत्सरं Samvatsaram, the whole year. मोक्ष Proṣya, being away from the body. आगत्य Āgatya, coming back. उवाच Uvācha, said. मत् Mat, me. रिते Rite, without. जीवितुं Jīvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. उचुः Uchuh, said. ६ Ha. यथा Yathā, just as. मुग्धाः Mugdhāḥ, the idiots; children of six months. अविद्वांसः Avidvānsaḥ, not knowing. मनसा Manasā, by means of the mind. प्राणेन Prāṇena, with the help of the Prāṇa. प्राणतः Prāṇantaḥ, living; breathing. वाचा Vāchā, by means of the organ of speech. वदन्तः Vadantaḥ, speaking. चक्षुषा Chakṣuṣā, by means of the eye. पश्यन्तः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वन्तः Śrīṇvantaḥ, hearing. रेतसा Retasā, by means of semen. प्रजायमानाः Prajāyamaṇaḥ, generating. एवं Evam, in this way. अजीविष्म Ajiṣiṣma, (we) have lived. इति Iti. मनः Manah, the mind. प्रविवेश Praviveśa, got into the body. ६ Ha.

11. The (deva of) mind then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said, "Just as the idiots (live) (though) not thinking by means of the mind, breathing with Prāṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, generating with semen, so have we lived." Then the (deva of) mind got into the body. 374.

MANTRA VI. 1. 12.

रेतो होच्चक्राम तत्संवत्सरं प्रोष्यागल्योवाच कथमशकत
मदते जीवितुमिति ते होचुर्यथा क्लीबा अप्रजायमाना रेतसा
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण
विद्वांसो मनसैवमजीविष्मेति प्रविवेश ह रेतः ॥ १२ ॥

रेतः Retah, the seed; semen. उच्छक्राम Uchchakrāma, went out ६ Ha. तत् Tat, that; semen. संवत्सरं Samvatsaram, the whole year. मोक्ष Proṣya, being away from the body. आगत्य Āgatya, coming back. उवाच Uvācha, said. मत् Mat, me. रिते Rite, without. जीवितुं Jīvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. उचुः Uchuh, said. ६ Ha. यथा Yathā, just as. क्लीबाः Klibāḥ, the impotent people. रेतसा Retasā, by semen. अप्रजायमानाः

Aprajāyamānāḥ, not gen rating. प्राणेन Prāṇena, with the help of the Prāṇa. प्राणतः Prāṇantaḥ, living; breathing. वाचा Vāchā, by means of the organ of speech. वदतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣa, by means of the eye. पश्यतः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वतः Śrīṇvantaḥ, hearing. मनसा Manasā, by means of the mind. विद्वान् Vidvāns, knowing; thinking. एवं Evam, in this way. अजीविष्म Ajiṣiṣma, (we) have lived. इति Iti. रेतः Retāḥ, semen. प्रविशेय Praviveśa, got into the body. ६ Ha.

12. The seed then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said, "Just as the impotent people (live) (though) not generating by means of semen, breathing with Prāṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, knowing with the mind, so have we lived." Then the seed got into the body.—375.

MANTRA VI. 1. 13.

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पटुवी-
शशकून्त्संवृहेदेवः हैवेमानप्राणान्त्संववर्ह ते होचुर्मा भगव उत्क्र-
मीर्नि वै शक्षयामस्त्वदृते जीवितुमिति तस्यो मे बलिं कुरुतेति
तथेति ॥ १३ ॥

अथ Aṭha, then. यथा Yathā, just as. महासुहयः Mahāsuhayaḥ, a big and good horse. सैन्धवः Saindhavaḥ, born in Sindh. पटुवीशशकून् Patviśaśankūn, the tether pegs. संवृहेत् Samvrihet, shakes off. एवं Evam, in this way. एवं Evam, just. प्राणः Prāṇaḥ, the chief of the Vāyus. उत्क्रमिष्यन् Utkramiṣyan, when about to go out. इमान् Imān, these. प्राणान् Prāṇān, the vāyus, speech, etc. संववर्ह Sambabarha, shook off ६ Ha. ते Te, they; the speech, etc. उचुः Ūchuh, said. ६ Ha. भगवः Bhagavaḥ, oh venerable Sir. ना Mā, not. उत्क्रमीः Utkramīḥ, depart; go away from the body. त्वत् Tvāt, thee. अदृते Rite, without. जीवितुं Jivitum, to live. न Na, not. शक्षयामः Śakṣyāmaḥ, shall be able. इति Iti. तस्य Tasya, that; who is superior to you all. नि Me, to me. बलिन् Balim, offering. कुरुत Kuruta, give. इति Iti. तथा Tathā, so. इति Iti.

13. Then the chief Prāṇa, on being ready to go off, shook off these vāyus, just as a noble and good horse, born in the country of Sindhu, shakes off the tether pegs. "Do not go out, oh venerable Sir," said they, "we shall not, indeed, be able to live without thee." "Do you then offer oblations to

me"—(said the Prāṇa). "So let it be" (said the vāyus).—376.

MANTRA VI. I. 14.

सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति
यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चचुर्द्यद्वा अहं
संपदस्मि त्वं तत्संपदसीति श्रोत्रं यद्वा अहमायतनमस्मि त्वं
तदायतनमसीति मनो यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति
रेतस्तस्यो मे किमन्नं किं वास इति यदिदं किंचाश्वभ्य आकृ-
मिभ्य आकीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति न ह वा अस्या-
नन्नं जग्धं भवति नान्नं परिगृहीतं य एवमेतदन्नस्यान्नं वेद तद्वि-
द्राक्षः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाचामन्त्येतमेव तद-
नमनन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥

इति षष्ठे प्रथमं ब्राह्मणम् ॥ १ ॥

सा Sâ, the aforesaid. वाक् Vâk, speech. उवाच Uvâcha, said. ए Ha. यत् Yat, that. अहं Aham, I. वसिष्ठः Vasiṣṭhâ, the best of the dwellers. अस्मि Asmi, Am. तत् Tat, that is because. त्वं Tvam, thou. वसिष्ठः Vasiṣṭhah, the best of the dwellers. अस्मि Asi, art. वै Vai, truly. इति Iti. यत् Yat, that. अहं Aham, I. प्रतिष्ठाः Pratiṣṭhâ, the firm standing place. अस्मि Asmi, Am. तत् Tat, that is because. त्वं Tvam, thou. प्रतिष्ठाः Pratiṣṭhah, the firm standing place; firm footing. अस्मि Asi, art. वै Vai, truly. इति Iti. चक्षुः Chakṣuḥ, the eye. यत् Yat, that. अहं Aham, I. सम्पत् Sampat, wealth. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. सम्पत् Sampat, wealth. अस्मि Asi, art. वै Vai, truly. इति Iti. श्रोत्रं Śrotram, the ear. यत् Yat, that. अहं Aham, I. आयतनं Âyatanam, the shelter. अस्मि Asi, am. तत् Tat, that is because. त्वं Tvam, thou. आयतनं Âyatanam, the shelter. अस्मि Asi, art. वै Vai, truly. इति Iti. मनः Manah, the mind. यत् Yat, that. अहं Aham, I. प्रजापतिः Prajâpatiḥ, the cause for generating. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. प्रजापतिः Prajâpatiḥ, the cause for generating. अस्मि Asi, art. वै Vai, truly. इति Iti. रेतः Retah, semen; उ U, oh. तस्य Tasya, of such a nature. मे Me, mine. किं Kim, what. अन्न Annam, food. किं Kim, what. वासः Vâsaḥ, clothes. इति Iti, this was said by the Prāṇa. आ Â, up to; as far as. श्वभ्यः Śvabhyah, the dogs. आ Â, up to. कृमिभ्यः Krimibhyah, worms. आ Â, up to. कीटपतङ्गेभ्यः Kīṭapataṅgebhyah, insects and flies. यत् Yat, anything. किंच Kiñcha, whatever. इदं Idam, this. Supply अद्यते Adyate, is eaten. तत् Tat, that. ते Te, thy. अन्न Annam, food. वा Vâ, and. आपः Âpah, water; the water drunk by them. वासः Vâsaḥ, clothes. इति Iti, so said the

Vāyus. यः Yah, whoever. अन्नस्य Annasya, of Prāṇa, the chief of the Vāyus. एतत् Etat, this. अन्नं Annam, food. एवम् Evam, in this way. वेद Veda, knows. अस्य Asya. His. अनन्नं Anannam, improper food; prohibited food. जग्धम् Jagdham, eaten. न Na, not. भवति Bhavati, is. वै Vai, truly. ह Ha. अनन्नं Anannam, prohibited food. परिगृहीतं Parigrihitam, accepted. तत् Tat, that. विद्वान् Vidvānsah, the knower. श्रोत्रियाः Śrotriyāḥ, the scholars of the Vedas. अशिष्यन्तः Aśiṣyantah, when about to eat their food. आशानन्ति Āchāmanti, sip water. तत् Tat, by that; by the sip of water. एतम् Etam, this. अन्नं Annam, Prāṇa; the chief of the Vāyus, अग्नम् Anagnam, dressed; clothed. कुर्वन्तः Kurvantah, making. मन्थन्ते Manyante, think. तस्मात् Tasmāt, therefore. एवम् Evam, of this. विद्वान् Vidvān, the knower. अशिष्यन् Aśiṣyan, when about to eat. आशानेत् Āchāmet, should sip water. अशित्वा Aśitvā, after eating. च Cha, and. आशानेत् Āchāmet, should sip water.

14. That speech said, "I am the best of the dwellers, it is truly because thou art the best dweller." The eye said, "I am the firm support, it is truly because thou art the firm support." The year said, "I am the wealth, it is truly because thou art the wealth." The mind said, "I am the shelter, it is truly because thou art the shelter." The semen said, "I am the cause of generation, it is truly because thou art the cause of generation." (The Prāṇa said)—"What are, then, the food and clothes of mine, who is such?" (They said)—"Anything whatever is eaten (by the beings) up to dogs, up to worms, up to insects and flies, this is thy food, and water is thy cloth." No prohibited food is eaten by him, no prohibited food is accepted by him, who thus knows this to be the food of this Prāṇa. The Vedic scholars who know this, take a sip of water when about to eat their food, and take a sip of water after finishing their eating; and they think that they are making thereby this Prāṇa dressed with clothes. Therefore, who knows this, should take a sip of water just when about to eat, also should take a sip of water after his eating. 377.

Here ends the first Brāhmaṇam.

MADHYA'S COMMENTARY.

Vāyu was the leader of the Devas, without whom they were all unable to preserve their existence. The devas quarrelled over their

superiority; every one said—"I am superior 'to others).'" Thus quarrelling, they went to the Lord Nārāyaṇa. The Lord said—"Amongst you he must be regarded to be superior on whose departure the others will not be able to maintain their existence." On hearing this, all the gods came back. They all went out of the body separately, one after the other, in order to ascertain which was their chief. Suparṇa, Śeṣa, Rudra, Indra, Sūrya, &c., went out separately, one after the other, of the body of Brahmā, but the body did not become a corpse; the rest of the gods remained in the body, even though one went out of it at a time. When Prāṇa was about to go out of the body, the rest of the gods could not maintain their position there. Brahmā cannot exist without Prāṇa, and Prāṇa cannot exist without Brahmā. They are mutually dependent upon each other; how could then the rest live without Prāṇa? Then all the gods admitted that Prāṇa was their superior.

Here ends the Bhāṣya on the first Brāhmanam.

NOTE.

This Brāhmanam is almost word for word the same as Chapter V, Khanda I of the Chhândogya Upaniṣad. So Madhva has not commented fully on this Brāhmanam here, because he has already done so in his Bhāṣya of the Chhândogya Upaniṣad. For facility of reference we reproduce that Commentary here.

It is thus said in the Prabhāva :—"He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes, on attaining mukti, the best and the oldest among his equals."

"He who knows the Vāyu as the Best of the Dwellers (Vasiṣṭha), becomes best among those who dwell near Him. He who knows Him as the firm rest (Pratiṣṭha = stable), stays firmly in any one place that he may choose to stay in. (That is, he can dwell in *any* place that he likes, and dwell there permanently, if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home."

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

"The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and, figuratively only, that Agni is called the most neighbourly, or that the Sun-god is called the most firm, or that Indra is called the successful, or that Rudra is called the Abode." Thus it is in the Prabhāva.

The Commentator next explains the word *pratyakṣa* in the phrase *Āto ha nāma pratyakṣam*. The word here does not mean "that which is the object of perception,"

but that which is in every sense (*prati+akṣa*) that which is the real agent in all the sense activities.

This *Prāṇa* alone performs all the functions of every sense, by taking up its residence in them (*i.e.*, it works them from within) : and it is separate also from every sense. (Even without the help of the separate sense, *Prāṇa* alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings.) In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) *Prāṇa* alone, through the *manas* : hence there is no memory of that period.

Mind is under *Rudra*. But in an infant under six months, *Rudra* does not take possession of the mind. Hence all psychic activities are performed during that period by *Prāṇa* alone. Consequently, there is no memory, for the ordinary *Rudra*-dominated mind does not enter into those activities.

"Similarly, in the state of *Tūriya* (the Trance and Release) all perceptions take place through *Prāṇa* alone (and not through different senses.)

[In the state of *Mukti*, the *Sense-Devas* vanish. It is through this Universal Sensory *Prāṇa* that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how *Prāṇa* performs all sense-functions without the senses. Next arises the question, since the *Rudra*=controlled mind is not in *Mukti*, how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

"The memory, however, (is retained) there (in Release) by controlling the *Prāṇa*."

(*Prāṇa* being the store-house of all memories, all memories are recovered in *Mukti* by controlling this *Prāṇa*. But how can any one control *Prāṇa*, who is the highest Being in the universe, next to God ? To this, the Commentator answers.)

"The phrase 'controlling the *Prāṇa*' means getting His grace by entire devotion to Him. When *Prāṇa* is thus controlled (*i.e.*, becomes gracious), the *manas* is controlled, and, consequently, all the senses." Thus it is in the same.

[This explains the memory of the *Muktas* : and telergy and other sense-activities of persons in a state of trance or catalepsy.]

The *Prāṇa* or *Ana* (as it is styled in this *Upaniṣad* passage) is called *Pratyakṣa*, because He is in all the sense organs. The word *Pratyakṣa* would thus mean the Universal Sensory.

Note.—In the state of *Mukti*, the *Jīva* is in his highest vehicle, called the *Svarūpa-indriya*, all other vehicles drop down before *Mukti* is reached. This *Svarūpa-indriya* is the body of the Christ or *Prāṇa*. It is through it that the *Prāṇa* works ; no lower *devas* can work through this *Svarūpa-deha*. But the *Mukta* is one who has obtained the grace of *Prāṇa*, and hence through *Prāṇa* recovers all his memories of past lives.

The *Śruti* next says that he who knows *Prāṇa* thus, to him everything is an object of food—he can eat everything. This is *prima facie* a paradox, for man can never eat everything. The man, therefore, could not have been referred to in this *Śruti* passage.

"Rudra is said to be the only person capable of having the full knowledge of Prāṇa principally, therefore, he is the real All-eater : other persons can know Prāṇa partially only, according to their capacities, more or less ; and so, secondarily, they are said to be also all-eaters." (*Ibid.*)

The Śruti next mentions that food and garment are given to the Prāṇa by the Devas, Was Prāṇa without food, or dress before ; and does he depend upon the Devas for his food and clothing ? To this, it is answered, that Prāṇa had all these, but it is offered to him in the same sense as offerings given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

"As to Viṣṇu belongs all food and raiment and He is Independent of all : but men offer to Him pāṇa with these, because they stand in need of His help, and not that He has any need of these offerings ; so the Devas in ancient time offered food and raiment to the Prāṇa." Thus it is in Karmānupūrvi.

The Śruti (mantra 2, khaṇḍa 2) says : "Therefore, wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked." This *primæ facie* would mean that a man who performs the Āpoṣana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prāṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhañjana.

The Śruti then says : "If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prāṇa Vidyā is true only if the dry stick had the capacity to understand the Prāṇa Vidyā. Since the Jīvas are in every object, a dry stick may have also a Jīva. If that Jīva is capable of understanding the Prāṇa Vidyā, then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prāṇa Vidyā, then his branches would grow and leaves spring : and after that, he (the Jīva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt about it." Thus it is in the Prāṇa Saṁhita.

[In khaṇḍa 2, mantra 5, is taught the mantras for offering *homa* to the Prāṇa, under the name of Jyeṣṭha and Sreṣṭha. Then it is further said that he who offers oblations to Prāṇa in this manner, becomes the oldest and the best. Lest one should think that one becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Sreṣṭha.]

"Having offered oblation to the Prāṇa with the mantras, 'Jeṣṭhāya Svāhā,' 'Sreṣṭhāya Svāhā,' the worshipper, undoubtedly, becomes the oldest and the best among his peers, both in this world and the next : there is no question about it." (*Ibid.*)

[Next comes a mantra, addressed to Śāvitṛi, see khaṇḍa 2, mantra 7. The subject-matter of these two Khaṇḍas is, however, the Prāṇa and his glorification. How is it that the sun-god Śāvitṛi is brought in here ? It looks irrelevant. The Prāṇa here is

identified with Savitṛi, say some Commentators. The author shows that Savitṛi here means the Creator, the Lord God Viṣṇu Himself.]

The Rik "Tat Savitur Vṛiṇmahe Vayam Devasya Bhojanam," means, "We obtain (Vṛiṇmahe Vayam) from the God Savitṛi, i.e., from the Creator of all, namely, from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact, the word bhojana is here from the root \sqrt{bhuj} "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Rik is "Śreṣṭham Sarvadhātamam, Turam Bhagasya Dhīmahi." The word bhagasya means, "of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities."

The word 'bhaga' literally means, primarily, lordliness and cognate attributes. Here it means and includes all the six attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vāyu. Śreṣṭham, the best; Sarvadhātamam, of all supporters the highest.

The whole Rik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely, on Vāyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vāyu, the servant of Nārāyaṇa, as the best of all, may we get all enjoyments from Viṣṇu, the Creator of the universe." (*Ibid*).

BRĀHMANA 2.

MANTRA VI. 2. 1.

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम स
आजगाम जैबलिं प्रवाहयं परिवारयमाणं तमुदीक्ष्याभ्युवाद
कुमार ३ इति स भो ३ इति प्रतिशुश्रावानुशिष्टोन्वासि पित्रे-
त्योमिति होवाच ॥ १ ॥

आरुणेयः Āruṇeyah, the son of Āruṇi, who was the son of Aruṇa. श्वेतकेतुः Śvetaketuḥ, Śvetaketu. पञ्चालानां Pañchālānām, of the (rulers of the land, of Pañchālās. परिषदं Pariṣadam, the meeting of the wise men; assembly. आजगाम Ājagāma, went. वै Vai, indeed. ह Ha. सः Sah, he, Śvetaketu. परिवारयमाणं Parichārayamāṇam, being served by the dependents. It would mean better—who caused himself to be served by students, i.e., who keep students. जैबलिं Jaibalim, the son of Jibala. प्रवाहयं Pravāhaṇam, Pravāhaṇa. आनवाच Ānavaḥ, came to. तं Tam, him, Śvetaketu. उदीक्ष्य Udikṣya, seeing. कुमार Kumāra, Oh Kumāra; oh youth. इति

Iti. अभ्युवाद Abhyuvāda, said; received. सः Saḥ, he, Śvetaketu. भो Bho, yes, reverend Sir. इति Iti. प्रतिशुवाच Pratiśuśrāva, said in reply. नु Nu, is it. पितृ Pitrā, by the father. अनुशिष्टः Anuśiṣṭah, instructed. अस्मि Asi, thou art. इति Iti, so (asked the king). ओं Om, yes. इति Iti. उवाच Uvācha, said. ६ Ha.

1. Once, Śvetaketu, the son of Aruṇa, came to the assembly of the wise of the Pāñchālas. He came to Prāvāhaṇa, the son of Jibala, who used to keep students. On seeing him, he received him saying, "Oh youth." "Oh yes, my reverend Sir,"—replied Śvetaketu. "Is it that thou art instructed by thy father?" (asked Prāvāhaṇa Jaibali). "Yes"—(replied Śvetaketu). 378.

MANTRA VI. 2. 2.

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता ३ इति नेति
होवाच वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति नेति हैवोवाच
वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयाद्भिर्न संपूर्यता
३ इति नेति हैवोवाच वेत्थो यतिथ्यामाहुत्याः हुतायामापः
पुरुषवाचो भूत्वा समुत्थाय वदन्ती ३ इति नेति हैवोवाच वेत्थो
देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा
पन्थानं प्रतिपद्यन्ते पितृयाणं वापि हि न ऋषेर्वचः श्रुतं । द्वे
सृती अश्रुण्वं पितृणामहं देवानामुत मर्त्यानां । ताभ्यामिदं
विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति नाहमत एकं च न
वेदेति होवाच ॥ २ ॥

यथा Yathā, how; by which way. इमाः Imāḥ, these. प्रजाः Prajāḥ, people. प्रयत्यः Prayantah, when departing; when dying. विप्रतिपद्यन्ते Vipratipadyante, go to the particular places, according to their karma. वेत्थ Vettha, dost thou know? इति Iti, so asked Prāvāhaṇa Jaibali. न Na, no. इति Iti. उवाच Uvācha, said (Śvetaketu.) ६ Ha. उ U, Oh my son. यथा Yathā, how; by which way. इमं Imam, this. लोकं Lokam, world. पुनः Punah, again. आपद्यन्ते Āpadyante, come to; return. वेत्थ Vettha, dost thou know? इति Iti, so asked Prāvāhaṇa. न Na, no. इति Iti. एव Eva, also. उवाच Uvācha, said. ६ Ha. उ U, oh my son. यथा Yathā, how; why. एवं Evam, in this way. पुनः पुनः Punah-punah, again and again. यद्बुभिः Prayadbhiḥ, departing; dying. बहुभिः Bahubhiḥ, by many. असी Asau, that; the other. लोकः Lokah, the world; Paraloka. न Na, not. संपूर्यते Sampūryate, is filled. वेत्थ Vettha, dost thou know. इति Iti, so asked Prāvāhaṇa Jaibali. न Na, no. इति Iti. एव Eva, also. उवाच Uvācha, said. ६ Ha. उ U, Oh my son. यतिथ्या Yatithyāma,

by how many. आहुत्यां Āhutyām, sacrificial offerings. हुतायां Hutâyām, being offered. आपः Āpah, the Jīva, who has the body made of water, etc. पुरुषवाचः Puruṣavāchah, what is called Puruṣa. भूत्वा Bhūtvā, becoming. समुत्पत्त्यः Samutthāya, being born; having been raised into life. वदन्ती Vadamti, act. वेत्थ Veththa, dost thou know? न Na, no. इति Iti. एव Eva, also. उवाच Uvācha, said. ह Ha. उ U, Oh my son. देवानस्य Devayānasya, for going to the gods. पथः Pathah, of the way. प्रतिपदं Pratipadam, means. वा Vā. वेत्थ Veththa, dost thou know? पितृयानस्य Pitriyānasya, for going to the Pitris or fathers. वा Vā, or. यत् Yat, which. कृत्वा Kṛtvā, doing adopting. देवानाम Devayānam, for going to the gods. पन्थानं Panthānam, way; path. वा Vā. प्रतिपद्यते Pratipadyante, get. वा Vā, or. पितृयानं Pitriyānam, for going to the Pitris or fathers. अपि Api, moreover. ऋषेः Rīṣeḥ, of the Rīṣi. वाचः Vachah, the word. न Na, not. श्रुतं Śrutam, has been heard. हि Hi, indeed. अहं Aham, I. मर्त्यानां Martyānām, of the mortal beings; prescribed for men. द्वे Dve, two. स्रिती Sriti, paths. पितृणां Pitṛiṇām, of the fathers. उत Uta, and. देवानां Devānām, of the gods. आश्रितव्यं Aśṛipavam, have heard. ताभ्यां Tābhyām, by those two paths. इदं Idam, this. विश्वं Viśvam, the world. यत् Yat, which. अन्तरा Antarā, between. पितरं Pitarām, the father; the heaven. मातरं Mātaram, the mother; the earth. च Cha, and. एजत Ejat, moving. संयेति Sameti, unite; come to the creation of Brahmā. इति Iti, so asked Pravāhaṇa, Jaibali. अहं Aham, I. अतः Atah, on this point. एकं Ekam, one. च Cha, even. न Na, not. वेद Veda, know. इति Iti, so. उवाच Uvācha, said (he). ह Ha.

2. "Dost thou know, how these creatures (of the world), when they die, go to (other worlds); (asked Pravāhaṇa Jaibali). "No," said (Śvetaketu). "Dost thou know, Oh my son, how do they come back to this world?" "No," said (he again). "Dost thou know, Oh my child, why the other world is not filled, though many are going there again and again?" "No," said (he again). "Dost thou know, Oh my son, how many times the offerings being offered up in the libation, the Jīva that has the body wrapped in water (and other elements), having been raised into life and becoming what is called a Puruṣa (Man), begins to act?" (asked Pravāhaṇa Jaibali). "No," said (Śvetaketu again). "Dost thou know, Oh my son, the means of the path for going to the Devas or for going to the Fathers, by adopting which men get the path for going to the gods or for going to the Fathers? Didst thou ever hear of the words of the Rīṣi,—'I have heard of the two paths of the mortals,—(one) for going to the

Pitṛis, and (the other) for going to the gods. By those two paths this world that moves between the heaven and the earth comes to (within) the creation of Brahmā?" (asked Pravāhaṇa). "Not even one, do I know of this," said Svetaketu. 379.

MANTRA VI. 2. 3.

अथैनं वसत्योपमंत्रयांचक्रे नाट्य वसतिं कुमारः प्रदुद्राव
स आजगाम पितरं तं होवाचेति वाव किल नो भवान्पुरानु-
शिष्टानवोचदिति कथं सुमेध इति पञ्च मा प्रश्नान् राजन्यबन्धु-
प्राचीत्ततो नैकंचन वेदेति कतमे त इतीम इति ह प्रतीकान्यु-
दाजहार ॥ ३ ॥

अथ Atha, then. एनं Enam, him; Svetaketu. वसत्या Vasatyā, for dwelling near the teacher. उपमन्त्रयांचक्रे Upamantrayañchakre, told. कुमारः Kumārah, the lad. वसतिं Vasatim, dwelling at the house of the teacher. अनादृत्य Anādritya, disregarding. प्रदुद्राव Pradudrāva, went away. सः Sah, He. पितरं Pitaram, to (his) father. आजगाम Ajagāma, came. तं Tam, him; to his father. उवाच Uvācha, said. इति Iti. वाव Vāva, was it not that? किल Kila. भवान् Bhavān, thou; the respected sire. नः Naḥ, us; me. पुरा Purā, lately. अनुशिष्टान् Anuśiṣṭān, instructed. अवोचत् Avochat, said. इति Iti, so said Svetaketu. सुमेधः Sumedhaḥ, intelligent; Oh my intelligent son कथं Katham, why? what is the matter? इति Iti, so said the father. राजन्यबन्धुः Rājanyabandhuḥ, the fellow of a Rājanya, the pseudo-ksatriya. मा Mā, me. पञ्च Pancha, five. प्रश्नान् Praśnān, questions. प्राचीत् Prākṣit, asked. ततः Tataḥ, of them. एकांचन Ekañchana, one. न Na, not. वेद् Veda, (I) know. इति Iti. कतमे Katāme, what. ते Te, they; those questions. इति Iti, so asked his father. इमे Ime, these are those five questions. इति Iti. प्रतीकानि Pratikāni, the sentences; the words. उदाजहार Udaja-lāra, Reproduced, repeated. ह Ha

3. Then (Pravāhaṇa Jaibali) invited him to live (with him) as a student. The youth, disregarding to live as a student, went away. He came to his father and said to him "Was it not, my respected sire, that thou toldst me that I was fully instructed?" "Why, my intelligent son?" (asked his father). "That fellow of a Ksatriya asked me five questions, not even one of them could I answer" (said Svetaketu). "What are they?" (asked his father). "They are these," said he, and repeated the words (questions). 380.

MANTRA VI. 2. 4.

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंच
वेद सर्वमहं तत्तुभ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव
इति भवानेव गच्छत्विति स आजगाम गौतमो यत्र प्रवाहणस्य
जैबलेरास तस्मा आसनमाहृत्योदकमाहारयांचकाराथ हास्मा
अर्घ्यं चकार त५ होवाच वरं भगवते गौतमाय दद्य इति ॥ ४ ॥

सः Saḥ, he; the father. उवाच Uvācha, said. ह Ha. तात Tāta, Oh my son.
त्वं Tvam, thou. नः Nah, from me. तथा Tathā, exactly in that way. जानीथाः
Jānīthāḥ, shouldst know. यथा Yathā, in which way. अहं Aham, I. यत् Yat, what-
soever. किंच Kiñchana, anything. वेद Veda, know. तत् Tat, that. अहं Aham, I.
सर्वं Sarvam, all. त्वभ्यं Tubhyam, to thee. अवोचं Avocham, have said. तु Tu, but
then. प्रेहि Prehi, come. तत्र Tatra, there; to Pravāhaṇa, Jaibali. प्रतीत्य Pratiitya
going. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachārīn; student. वत्स्याव
Vatsyāvah, shall live (we both). इति Iti, so said the father. भवान् Bhavān, thou;
एव Eva, only. गच्छतु Gachchhatu, do go. इति Iti, so said the son. सः Saḥ, that.
गौतमः Gautamah, Gautama; the father. आजगाम Ajagāma, came. यत्र Yatra, where.
जैबलेः Jaibaleḥ, the son of Jibala. प्रवाहणस्य Pravāhaṇasya, of Pravāhaṇa. (Supply
griham, house, after it.) आस आsa, was. सः Saḥ, he; Pravāhaṇa. तस्मै Tasmai,
for him; for Gautama. आसनं Āsanam, a seat. आहृत्य Āhritya, bringing. उदकं
Udakam, water. आहारयांचकार Āharayāñchakāra, caused to be brought. अथ Atha,
then. अस्मै Asmai, to him. अर्घ्यं Arghyam, Arghya. चकार Chakāra, gave.
ह Ha. तं Tam, him; Gautama. उवाच Uvācha, said (the King). ह Ha. भवते
Bhavate, respected. ते Te, to thee. गौतमाय Gautamāya, to Gautama. वरं
Varam, a boon; a special grant. दद्यः Dadmaḥ, (we) give; (we) promise. इति Iti.

4. He said, "My dear son, thou shouldst learn from me, exactly in the same way in which I know anything, all of which I have told thee. Come, then, we shall live a life of Brahmachārīns (students), after going there." "Let my respected sire go alone"—(said the son). That Gautama went there where was the house of Pravāhaṇa, the son of Jibala, who brought a seat for him and caused water to be brought. Then he gave him Arghya, and he said to him—"I promise a special grant to thee, respectable Gautama."
—382.

MANTRA VI. 2. 5.

स होवाच प्रतिज्ञातो म एष वरो यां तु कुमारस्यान्ते
वाचमभाषथास्तां मे ब्रूहीति ॥ ५ ॥

सः Sāh, he; Gautama. उवाच Uvācha, said. ह Ha. एषः Eṣaḥ, this. वरः Varah, the boon. मे Me, to me. प्रतिज्ञातः Pratiññātaḥ, promised. तु Tu, but. यां Yām, which. वाचं Vācham, words; questions. कुमारस्य Kumārasya, of the youth; of my son. अन्ते Ante, near. अभाषयाः Abhāṣathāḥ, didst say. तां Tām, that. मे Me, to me. ब्रूहि Brūhi, do say; do explain. इति Iti.

5. He said,—“Thou hast promised me this boon. Do explain to me those words (questions) that thou didst ask that youth.—383.

MANTRA VI. 2. 6.

स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥ ६ ॥

सः Sāh, he; Pravāhaṇa. उवाच Uvācha, said. ह Ha. गौतम Gautama, Oh Gautama. तत् Tat, that; the questions to thy son. दैवेषु Daiveṣu, regarding the Devas or gods. वै Vai, indeed. मानुषाणां Mānuṣāṇām, among men; among the worldly things. वरेषु Vareṣu, on the boons; on the grants. ब्रूहि Brūhi, speak; ask. इति Iti.

6. He said,—“That is, indeed, Gautama, about the gods; ask of boons about worldly possessions.”—384.

MANTRA VI. 2. 7.

स होवाच विज्ञायते हास्ति हिरण्यस्यापातं गो अश्वानां
दासीनां प्रवारणां परिधानस्य मा नो भवान् बहोरनन्तस्यापर्थ-
न्तस्याभ्यवदान्योऽभूदिति स वै गौतम तीर्थेनेच्छासा इत्युपैम्यहं
भवन्तमिति वाचाह स्मैव पूर्वं उपयन्ति स होपायनकीर्त्यो-
वास ॥ ७ ॥

सः Sāh, he; Gautama. उवाच Uvācha, said. ह Ha. हास्तिहिरण्यस्य Hastihiranyasya, of elephants and gold. गोअश्वानां Go-aśvānām, of cows and horses. दासीनां Dāsīnām, of the female slaves. प्रवारणां Pravārāṇām, of wrappers and garments. परिधानस्य Paridhānasya, of clothes. उपातं Upāttam, getting possession. विज्ञायते Vijñāyate, is known. बहोः Bahoh, possessed of many qualities. अनन्तस्य Anantasya, everlasting. अपर्यन्तस्य Aparyantasya, of the infinite Lord. भवान् Bhavān, thou. अयमवाचः Avadānyaḥ, miser; not liberal. नः Naḥ, us. अभि Abhi, towards. नः Mā, not. भूत् Bhūt, be. इति Iti. गौतम Gautama, Oh Gautama. सः Sāh, such; if thou art really desirous. तीर्थेन Tīrthena, according to the Sāstra, or right method. The

real meaning of word तीर्थे (Tirtha) is the teacher. Therefore, it should mean as from a teacher, i.e., accepting me as thy teacher. इच्छसी Ichchhasi, wish, wish to learn. इति Iti. अहं Aham, I. भवंतम् Bhavantam, to thee. उपैषि Upaimi, come as a student. पूर्व Pârve, students of former times. वाचा Vâchâ, with mild or polite words; with words of vow. उपयन्तिस्मि Upayantisma, became students. एव Eva, only. ह Ha. सः Sah, he; Gautama. उपायनक्रीत्यां Upâyanakrityâ, after uttering the words; after taking the vow. उवास Uvâsa, lived as a student. ह Ha.

7. He said—"My possessions of elephants and gold, cows and horses, of female slaves, of the clothes and garments are known to thee. Do not be niggardly towards me (about the knowledge) of the Lord (Hari) who is Infinite, Everlasting and of many qualities." "Oh Gautama, thou art so earnest, wishest to know it according to the right method?" (So asked Pravâhana Jaibali). "I come to thee (as a student)"—said Gautama. The students of former times became students after taking of vows," so he, after taking vows, lived as a student. 385.

MANTRA VI. 2. 8.

स होवाच यथा नस्त्वं गौतम मापराधास्तव च पितामहा
यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास तां त्वहं तुभ्यं
वक्ष्यामि को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ८ ॥

सः Sah, he; Pravâhana. उवाच Uvâcha, said. ह Ha. गौतम Gautama, Oh Gautama. त्वं Tvam, thou. नः Nah, us; me. नः Mâ, not. अपराध्यः Aparâdhyah, hold guilty. च Cha, and. तव Tava, thy. पितामहाः Pitâmahah, grandfathers. यथा Yathâ, as well. एव Iyam, this; this knowledge, called Pañchâgnividyâ. इतः Itah, this; this time. पूर्व Pârvam, before. कस्मिंश्चन Kasminschana, any. ब्राह्मणे Brâhmane, in a Brâhmana. यथा Yathâ, rightly; in his proper form. न Na, not. उवास Uvâsa, lived; there was तु Tu, but. अहं Aham, I. तं Tâm, that; that Pañchâgnividyâ. तुभ्यं Tubhyam, to thee. वक्ष्यामि Vaksyâmi, shall speak; shall instruct. हि Hi, for. तु Tu, but. कः Kah, who. एवं Eavam, thus. ब्रुवन्तम् Brûvantam, speaking. प्रत्याख्यातुम् Pratyâkhyâtum, to refuse. अर्हति Arhati, is able. इति Iti.

8. He said,—"O Gautama, do not make me guilty (because I brought thy son's ignorance to light); and let not thy forefathers do so as well. This science was not (known) in its proper form by any Brâhmana before this time. But

I shall instruct thee this science, who can refuse it to thee who speakest in this way ? ” 386.

MANTRA VI. 2. 9.

असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिद्रश्मयो
धूमोऽहरर्विदिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तस्मिन्ने-
तस्मिन्नग्नौ देवाः श्रद्धां जुहति तस्या आहुत्यै सोमो राजा
संभवति ॥ ६ ॥

गौतम Gautama, Oh Gautama. असौ Asau, this. लोकः Lokah, world. वै Vai, in-
deed. अग्निः Agniḥ, the sacrificial fire ; the eater. It is derived from अद् (Ada), to eat.
तस्य Tasya, of it ; of that fire. आदित्यः Âdityaḥ, the sun. एव Eva, only. समित् Samit,
the fuel ; that which burns. रश्मयः Rāsmayaḥ, the rays. धूमः Dhūmaḥ, the smoke.
अहः Ahaḥ, the day. अर्चिः Archiḥ, the flame. दिशः Diśaḥ, the quarters. अङ्गाराः
Âṅgārāḥ, coals, embers. अवान्तरदिशः Avāntaradiśaḥ, the within lying quarters.
विस्फुलिङ्गः Viṣphuliṅgaḥ, the sparks. तस्मिन् Tasmin, just spoken. एतस्मिन् Etasmin, in
this. अग्नौ Agnau, in the fire ; in the Lord Agni. देवाः Devāḥ, the gods ; the pre-
siding deities. श्रद्धां Śraddhām, faith ; with faith. जुहति Juhvati, throw. तस्याः
Tasyāḥ, that. आहुत्यै Âhutyai, from the thing offered. The ordinary form is
आहुतेः (Âhuteḥ). सोमः Somaḥ, the moon ; of the moon. राजा Rājā, the king. संभवति
Sambhavati, come forth.

9. This world, Oh Gautama, (is like the sacrificial) fire. The sun is (like) its fuel. The rays (of the sun) are (like) the smoke. The (light of the) day is (like) its flame. The quarters are (like) its coals. Within lying quarters are (like) its sparks. In this aforesaid fire, the devas offer their oblations (with) faith. From that offering thrown, does the moon, the king (of the forefathers) come forth. 387.

NOTE.—The above is the literal interpretation of the verse. But for true meaning of the verse, see p. 384 of the Chhândogya Upaniṣad (S. B. H. Vol. III), which is reproduced below.

The Lord in Heaven appears as the Sun, which illumines the whole heaven : and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically, it is Nārāyaṇa. The terror-inspiring form of the Lord in Heaven is Vāsudeva, the Rays that proceed from the Sun ; all evil is destroyed by the vibration of these rays ; the day in Heaven is the Saṅkarsaṇa and called archiḥ or light or the adorable : the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five

forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit, i.e., Nārāyaṇa.

Dhūma=smoke=the Awe-inspiring, i.e., Vāsudeva.

Archis=flame or light=the Adorable, i.e., Saṅkarsana.

Angāra=the live-coals=the Thriller, i.e., Pradyumna.

Viṣphuliṅga=the sparks=the Inspirer, i.e., Aniruddha.

The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA VI. 2. 10.

पर्जन्यो वाऽग्निर्गौतम तस्य संवत्सर एव समिदन्नाणि धूमो
विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ
देवाः सोमः राजानं जुहति तस्या आहुत्यै वृष्टिः संभवति ॥१०॥

गौतम Gautama, Oh Gautama. पर्जन्यः Parjanyaḥ, cloud. वै Vai, indeed. अग्निः Agniḥ, the fire. तस्य Tasya, of it. संवत्सरः Samvatsarah, the year. समित् Samit, the fuel; He who burns. अन्नाणि Abhrāṇi, the clouds. धूमः Dhūmaḥ, smoke. विद्युत् Vidyut, lightning. अर्चिः Archiḥ, the flame. अशनिः Aśaniḥ, the thunderbolt. अङ्गाराः Angārāḥ, the coals. ह्रादुनयः Hrādunayaḥ, the thunders. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks; the all-pervading Lord. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवाः Devāḥ, the gods; the Devas. सोमं Somam, the moon. राजानं Rājānam, the king. जुहति Juhvati, throws. तस्याः Tāsyāḥ, that. आहुत्यै Ahutyai, from the thing offered. वृष्टिः Vṛṣṭiḥ, the rain. संभवति Sambhavati, becomes; springs forth.

10. "Oh Gautama, Prajanya is (like) the fire; the year is (like) its fuel; the clouds are (like) the smoke; the lightning is (like) the flame; the thunderbolt is (like) its coals; the thunders are (like) its sparks. In this aforesaid fire, the gods offer soma, the king of the forefathers. From this offering does rain spring forth." 388.

MANTRA VI. 2. 11.

अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदन्निधूमो
रात्रिरर्चिश्चन्द्रमाङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ
देवो वृष्टिजुहति तस्या आहुत्या अन्नः संभवति ॥ ११ ॥

गौतम Gautama, Oh Gautama. अयं Ayam, this. लोकः Lokah, world; the earth. अग्निः Agniḥ, fire; the sacrificial fire. वै Vai, indeed. तस्य Tasya, of it. पृथिवी Prithivī, the earth. अन्न एव Eva, only. समित् Samit, fuel. अग्निः Agniḥ, fire; the sacrificial fire. धूमः Dhūmaḥ, smoke. रात्रिः Rātriḥ, the night. अर्चिः Archiḥ, the

flame. चन्द्रमाः Chandramāḥ, the moon. अंगाराः Aṅgārāḥ, the coals. नक्षत्राणि Nak-
ṣatrāṇi, the stars. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid,
एतस्मिन् Etasmin, this. अग्नी Agnau, in the fire. देवाः Devāḥ, the gods. वृष्टिम् Vṛṣṭim,
the rain. जुहति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Āhutyai,
from the thing offered. अन्नम् Annam, food. संभवति Sambhavati, springs forth.

11. "Oh Gautama, this world (the earth) is (like) the
fire; this earth itself is (like) its fuel; the fire is (like) its
smoke; the night is (like) its flame; the moon is (like) its
coals; the stars are (like) its sparks. In this aforesaid fire,
the gods throw rain as an offering. From this offering does
food spring forth." 389.

MANTRA VI. 2. 12.

पुरुषो वाऽग्निर्गौतम तस्य व्यात्तमेव समित्प्राणो धूमो
वागर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा
अन्नं जुहति तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

गौतम Gautama, Oh Gautama. पुरुषः Puruṣaḥ, the Puruṣa; the man. वै Vai,
indeed. अग्निः Agniḥ, the sacrificial fire. तस्य Tasya, of it. व्यात्तम् Vyāttam, the open
mouth. एव Eva, only. समित् Samit, fuel. प्राणः Prāṇaḥ, the Prāṇa. धूमः Dhūmaḥ,
the smoke. वाक् Vāk, speech. अर्चिः Archiḥ, the flame. चक्षुः Chakṣuḥ, the eye.
अंगाराः Aṅgārāḥ, the coals. श्रोत्रं Śrotram, the ear. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks.
तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नी Agnau, in the sacrificial fire.
देवाः Devāḥ, the gods. अन्नम् Annam, the food. जुहति Juhvati, throw as an offering.
तस्याः Tasyāḥ, that. आहुत्यै Āhutyai, from the thing offered. रेतः Retāḥ, the semen.
संभवति Sambhavati, springs forth.

12. "Oh Gautama, the Puruṣa is (like) its fire; his
yawning is (like) its fuel; the Prāṇa is (like) its smoke; the
speech is (like) its flame; the eye is (like) its coals; the ear
is (like) its sparks. In this aforesaid fire the gods throw
the food as an offering. From this offering does semen
spring forth." 390.

MANTRA VI. 2. 13.

योषा वा अग्निर्गौतम तस्या उपस्थ एव समिद्धोमानि
धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गा-
स्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुहति तस्या आहुत्यै पुरुषः
संभवति स जीवति यावज्जीवत्यथ यदा म्रियते ॥ १३ ॥

गौतम Gautama, Oh Gautama. योषाः Yośāḥ, women. वै Vai, indeed अग्निः Agniḥ, the sacrificial fire. तस्याः Tasyāḥ, her. उपस्थः Upasthāḥ, the haunch. एव Eva, only. सन्ति Samit, the fuel. लोमानि Lomāni, the hairs. धूमः Dhūmah, the smoke. योनिः Yoniḥ, the organ of generation. अर्चिः Archiḥ, the flame. यत् Yat, which. अन्तःकरोति Antaḥkaroti, cohabitation. ते Te, they. अंगाराः Aṅgārāḥ, the coals. अभिनन्दः Abhinandāḥ, the fits of enjoyment. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नी Agnau, in the sacrificial fire. देवाः Devāḥ, the gods. रेतः Retāḥ, the semen. जुहति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Āhutyai, from the thing offered. पुरुषः Puruṣaḥ, the man; a being. संभवति Sambhavati, springs forth. सः Saḥ, He. जीवति Jivati, lives. यावत् Yāvat, as long as. जीवति Jivati, lives. अथ Atha, again. यदा Yadā, when. त्रिव्ये Mriyate, dies. 391.

MANTRA VI. 2. 14.

अथैनमग्नये हरन्ति तस्याग्निरवोऽग्निर्भवति समित्समिद्धधूमो
धूमोऽर्चिरर्चिरङ्गारा अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गास्तस्मिन्ने-
तस्मिन्नग्नौ देवाः पुरुषं जुहति तस्या आहुत्यै पुरुषो भास्वरवर्णः
संभवति ॥ १४ ॥

अथ Atha, then. एव Enam, him; the dead. अग्नये Agnaye, to the fire (the funeral pile). हरन्ति Haranti, take; carry. तस्य Tasya, his; of the dead, i.e., in which the dead body is burnt. अग्निः Agniḥ, the fire. एव Eva, only. अग्निः Agniḥ, the sacrificial fire. भवति Bhavati, is. सन्ति Samit, fuel. सन्ति Samit, the sacrificial fuel. धूमः Dhūmah, the smoke. धूमः Dhūmah, the smoke. अर्चिः Archiḥ, the flame. अर्चिः Archiḥ, the flame. अंगाराः Aṅgārāḥ, the coals. अंगाराः Aṅgārāḥ, the coals. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नी Agnau, in the sacrificial fire. देवाः Devāḥ, the Devas; the gods. पुरुषः Puruṣam, the Puruṣa; the jiva. जुहति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Āhutyai, from the thing offered. पुरुषः Puruṣaḥ, the Puruṣa; the being. भास्वरवर्णः Bhāśvaravarṇaḥ, of luminous colour; of radiant splendour. संभवति Sambhavati, springs forth.

14. Then, they (the Ritviks) take him to the fire (the funeral pile). His fire is the fire (of the sacrifice), the fuel, is (the sacrificial) fuel, the smoke is (the sacrificial) smoke, the flame is (the sacrificial) flame, the coals are (the sacrificial) coals, the sparks are (the sacrificial) sparks. In

this fire, just spoken of, the gods throw the Puruṣa as an offering. From that offering, does a Puruṣa of bright colour spring forth. 392.

MANTRA VI. 2. 15.

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धां सत्यमुपासते
तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह आर्प्यमाणपक्षमापूर्यमाणपक्षाद्या-
न्पणमासानुदङ्गादित्य एति मासेभ्यो देवलोके देवलोकादादित्य-
मादित्याद्वैद्युतं तान्वैद्युतान्पुरुषो मानव एत्य ब्रह्मलोकान्
गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न
पुनरावृत्तिः ॥ १५ ॥

ते Te, those. ये Ye, who. एतत् Etat, this; the fire. एवं Evam, in this way; in the way described above. विदुः Viduḥ, know. च Cha, and, चामी Ami, these. ये Ye, who. अरण्ये Aranye, in the forest. श्रद्धां Śraddhām, with faith. सत्त्वं Satyam, Truth. The word stands for ब्रह्मन् Brahman. उपासते Upāsate, meditate on. ते Te, they both. अर्चिः Archiḥ, flame; the world of flame. अर्चिसंभवन्ति Abhisambhavanti, get to. अर्चिषः Archiṣaḥ, from the world of flame. अहः Ahaḥ, to the world of the day. अहः Ahaḥ, from the world of the day. आर्प्यमाणपक्षं Āpūryamānapakṣam, the world of the bright fortnight. आपूर्यमाणपक्षात् Āpūryamānapakṣāt, from the world of the bright fortnight. यान् Yān, those. षण्मासान् Ṣaṁmāsān, six months; the world of Uttarāyaṇa. आदित्यः Ādityaḥ, the sun. उदङ् Udaṅ, towards the north. एति Eti, goes. मासेभ्यः Māsebhyaḥ, from the months; from the world of the Uttarāyaṇa. देवलोकं Devalokam, to the world of the gods. देवलोकात् Devalokāt, from the world of the gods. आदित्यं Ādityam, to the world of the sun. आदित्यात् Ādityāt, from the world of the sun. वैद्युतं Vaidyutam, to the world of the lightning. मानवः Mānavaḥ, beloved of Manu or God, viz., Vāyu. From मन् (Man) to know. पुरुषः Puruṣaḥ, a high personage, viz. Vāyu. तन् Tān, those. वैद्युतान् Vaidyutān, gone to the world of the lightning. एत्य Etya, getting. ब्रह्मलोकान् Brahmalokān, to the world of the Brahman, or of Brahman. गमयति Gama yati, makes go. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the worlds of the Brahman. ते Te, they. पराः Parāḥ, the blessed; exalted. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the world of the Brahman. परावतः Parāvataḥ, as many years as in the life of the Brahman. वसन्ति Vasanti, dwell. तेषां Teṣām, their. न Na, not. पुनरावृत्तिः Punarāvṛtitiḥ, coming back to this world.

Note.—Compare this Mantra with Chh. Up. IV. 15. 5. and V. 10. 1.

15. Those who know this thus, and those who in some forest (secluded pleasant spot) meditate, with faith, on Truth

(i.e. Brahman), go (after death to) light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the Sun goes to the north; from that to the Devaloka, from the Devaloka to the Sun, from the Sun to the Lightning; There a high personage, the beloved of God (*viz.*, Vâyu) leads them to the world of Brahma. The blessed ones live there eternally (for as many years as is the life of Brahma); of them there is no rebirth on this earth.—393.

MANTRA VI. 2. 16.

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति धूमाद्रात्रिः रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्वणमासान्दक्षिणादित्य एति मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति ताःस्तत्र देवा यथा सोमः राजानमाप्यायस्वापक्षीयस्वेत्येवमेनाःस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथेमेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति ते पुनः पुरुषाश्चैव हूयन्ते ततो योषाश्चैव जायन्ते लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्तेऽथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

इति षष्ठे द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, on the other hand, ये Ye, who. यज्ञेन Yajñena, by the sacrifice. दानेन Dānena, by giving away gifts to deserving persons. तपसा Tapasā, by penance. लोकान् Lokān, the worlds. जयन्ति Jayanti, get. ते Te, they. धूमम् Dhūmam, the world of smoke. अभिसंभवन्ति Abhisambhavanti, get to. धूमात् Dhūmāt, from the world of the smoke. रात्रिम् Rātrim, to the world of the night. रात्रेः Rātreḥ, from the world of the night. अपक्षीयमाणपक्षम् Apakṣīyamānapakṣam, the world of the dark fortnight. अपक्षीयमाणपक्षात् Apakṣīyamānapakṣāt, from the world of the dark fortnight. यां Yān those. षण्मासान् Ṣaṁmāsān, six months; the world of Dakṣiṇāyana. आदित्यः Ādityah, the sun. दक्षिणे Dakṣiṇe, towards the south. एति Eti, goes. मासेभ्यः Māsebhyaḥ, from the world of the Dakṣiṇāyana. पितृलोकं Pitṛilokam, to the world of the Pitṛis or Fathers;

पितृलोकान् Pitṛilokāt, from the world of the fathers. चन्द्र Chandram, to the world of the moon. ते Te, they. चन्द्र Chandram, the moon. प्राप्य Prāpya, getting. अन्न Annam, the food. भवन्ति Bhavanti, become. यथा Yathā, just as. सोम Somam, soma. राजान् Rājānam, the king. आयायस्व Āpyāyasva, do increase. आपक्षयस्व Āpakṣtyāsava, do decrease. इति Iti, just in the same way. देवाः Devāḥ, the gods. तान् Tān, such ; those that have gone to the world of the moon. तत्र Tatra, there ; in the world of the moon. भक्षयन्ति Bhakṣayanti, eat ; consume. तत्र Tatra, there ; in the worlds of the gods. एवं Evam, in this way. एनान् Enān, them. भक्षयन्ति Bhakṣayanti, eat ; consume ; make them eat ; make them consume their past actions. यदा Yadā, when. तेषां Teṣām, their ; those that have gone to the world of the moon. तत् Tat, that ; the past actions, or Adriṣṭa. पर्यवैति Paryavaiti, comes to an end. अथ Atha, then. इमं Imam, this. आकाशं Ākāśam, Ākāśa. अभिनिष्पद्यते Abhinisṭpadyante, get to. आकाशात् Ākāśāt, from Ākāśa. वायुं Vāyū, to the world of Vāyu. वायोः Vāyoḥ, from the world of Vāyu. वृष्टिं Vṛṣṭim, to rain. वृष्टेः Vṛṣṭeḥ, from rain. पृथिवीं Prithivīm, to the earth. ते Te, they. पृथिवीं Prithivīm, the earth. प्राप्य Prāpya, getting to. अन्न Annam, food. भवन्ति Bhavanti, become. ते Te, they. पुनः Punah, again. पुरुषाग्नी Puruṣāgnau, in the fire of man or being. हुयन्ते Hūyante, are offered. ततः Tataḥ, hence. योषाग्नी Yoṣāgnau, in the fire of woman. जायन्ते Jāyante, are born. ते Te, they ; those that work. लोकान् Lokān, the worlds. प्रति Prati, towards. उत्थायिन्ः Utthāyinaḥ, ready to stir. ते Te, they ; those that have entered into the world of creation. एव Evam, in this way. एव Eva, just. अनु Anu, following ; following the results of their deeds. परिवर्तन्ते Parivartante, come again and again (into the world of creation). अथ Atha, on the other hand. ये Ye, those. एतौ Etau, these. पन्थाग्नी Panthāgnau, two ways ; the way of Vidyā, and the way of Karma. न Na, not. विदुः Viduḥ, know. ते Te, they. कीटाः Kīṭāḥ, the worms. पतङ्गाः Pataṅgāḥ, the flies. इदं Idam, this. यत् Yat, that. दन्डशूक Dandaśūkam, the biter ; the serpent, etc.

16. On the other hand, those that conquer the worlds by means of sacrifice, giving away gifts, or by austerities, get to the world of smoke. From the world of smoke (they get to) the world of night. From (the world of) night to the world of the dark fortnight. From the world of the dark fortnight to the world of those six months (called Dakṣiṇāyan), when the sun goes towards the south. From the world of these months to the world of the Fathers. From the world of the Fathers to the world of the moon. Getting to the world of the moon, they become food. Just as in a sacrifice, the sacrificers drink the King Soma,—saying “Do increase ; do decrease,” just in the same way, then the gods eat there (make them serve there), and (there the

gods do make) them (eat,—consume the fruits of their actions, telling them—“Do increase and do decrease”). When that (world) of theirs comes to an end, then they get to this Ākāśa, from the Ākāśa they (get to) Vāyu; from Vāyu to rain, from rain to the earth; on coming to the earth, they become food. They again are offered up in the fire of man; then they are born in the fire of women. Ready to start their evolution in this world, they thus come again and again (into the world of creation), following the results of their deeds. On the other hand, those that do not know these two paths, become worms, flies, or those which bite (such as serpents, gnats, etc).—394.

Here ends the second Brāhmaṇam.

NOTE.

This Brāhmaṇa is almost a repetition of Chhândogya Upaniṣad, fifth Adhyāya. Hence Madhva has not commented on it elaborately here. His commentary on it here is mixed up with his commentary on the next Brāhmaṇam. That commentary, therefore, will be given under that Brāhmaṇam. Here we reproduce the commentary on similar topics from the Chhândogya Upaniṣad.

The doctrine of Five Fires, appertaining to the Para Brahman, in order that men may acquire *vairāgya* or indifference, and the two paths—the Devayāna and the Pitṛiyāna—are now described. The five Agnis are not Svarga, &c., but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a Brahmanvidyā. But the Upaniṣad says that it is a Brahma vidyā, for the knower of it goes to Devayāna, from which there is no return (see Khaṇḍa tenth—*yo ittham viduḥ*, &c.), and so Agnis here cannot mean Svarga, &c. This *Pañchāgni Vidyā* relates to the Supreme Lord, and this the Commentator proves by quoting the well-known *Sāma-Saṃhitā*.

It is thus written in the *Sāma-Saṃhitā* :—“The words *Duy*, *Parjanya*, *Varṣā*, *Puruṣa* and *Yoṣa* are the five forms of the Lord, namely, *Nārāyaṇa*, *Vāsudeva*, *Śaṅkarṣaṇa*, *Pradyumna* and *Aniruddha*, respectively. These are called the Five Agnis. The word *Agni* is derived from $\sqrt{\text{ad}}$ to eat, or from $\sqrt{\text{aga+ni}}$, the mover of the immobile, or from $\sqrt{\text{a+gani}}$, never moving. (It thus means: 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never Moving).

Thus (1) अद् + नि = अन् + नि = अग्नि, the eater. (2) अग्नि (that which by itself is immobile) + नि = अग्नि, the Mover of the Immobile. (3) अ (not) + न् + द + नि = अ-न् + नि = अग्नि, Unmoving.

Every Agni has samit, dhūma, archis, aṅgāra and viśphulinga—namely, fuel, smoke, flame, live-coal, and spark. But, as Agni does not mean here the physical fire, but God, so these words samit, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely, Nārāyaṇa, Vāsudeva, Saṅkaraṇa, Pradyumna, and Aniruddha.

Viṣṇu is called Samit, because He is super-excellent. (Sam=super, it=edha=excellent). He is called dhūma, because He causes all evil-doers to tremble. (dhû=to tremble). He is called archis, because He is the most adored. (Aram=most, chita=adored). He is called aṅgāra, because He delights in the bodies of all jīvas. Aṅga=limb or body. Rati=delight, or because He takes delight in his own body). He is called viśphulinga, because he flashes on the wise, in diverse ways (vi=diverse, sphuraṇa=flashing on the mind).

Thus samit—which, by the bye, is the same word etimologically as the English word Summit—means the Highest or the Most High; dhūma=the Awe-inspiring, the Terrible; archis=the Ever-Adored; Aṅgāra=the Thriller; viśphulinga=the Inspirer.

Moreover, Lord Viṣṇu has again five forms, as Nārāyaṇa, Vāsudeva, Saṅkaraṇa, Pradyumna and Aniruddha.

Every Agni has five forms. Thus the five forms of the first agni are called Āditya, raśmi, ahar, chandra and nakṣatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Āditya, because He takes up or attracts everything (such as the lives of men, &c.). He is called raśmi, because He is joy and delight (ra=delight, śa=joy or wisdom). He is called ahar, because ignorance cannot overpower Him (A=not, Ha=to kill or overpower, from √han to kill). He is called chandra, because He is supreme happiness (√chand=to gladden). He is called nakṣatra, because He has no ruler above Him (Na=not, Kṣatra=protector, ruler.)

Thus Āditya=the Attractor; raśmi=the delight-giver; ahar=the untouched by Evil, the Ever-wise Omniscience. Chandra=the joyful; nakṣatra=Omnipotent. Thus these five words denote the five Primary attributes of God, namely, All-beautiful (attractor), All-compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly, the words vāyu, abhra, vidyut, āśani, hrāḍni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vāyu, because He is essentially wisdom and life (Vā=wisdom, āyus=life). He is called abhra, because He is the support of waters (Ap=water, bharana=support). He is called vidyut, because He enlightens all (Vidvotana=enlightened, illuminating). He is called

aśani, because He eats up all (Aśana=to eat). He is called hrāduni, because He is always cheerful.

Thus vāyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrāduni=the ever-happy.

With regard to the third Agni, similarly, five words are used, namely, samvatsara, ākāśa, rātri, dik, and avāntara-dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But, as appellations of God, they have different meanings.

He is called Samvatsara, because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasa= dwell, Ra= enjoy: or Sam=all, Vatsa=calf or child, Ra=delight). He is called Ākāśa, because He illumines all (Ā=fully, Kāśa=illumining). He is called Rātri, because He gives delight (Ra=delight, trāti=dadāti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avāntara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, ākāśa=the perfect delight, rātri=the giver of joy, Diś=the Teacher of the highest truth. Avāntara-Diś=the Teacher of the lower truth.

Similarly, with regard to the fourth Agni, the five words used are vāk, prāṇa, jihvā, chakṣu, and śrotra, ordinarily meaning, the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord, they have different meanings.

He is called vāk, because He is the Word. He is called prāṇa, because He is the Life and Leader (prāṇa=to lead forward). He is called Chakṣu, because He is All-seeing. He is called Śrotra, because He hears all. He is called Jihvā, because all oblations (*homa*) are offered to Him, or because He is the Great Sacrificer.

Thus vāk=the Word, Prāṇa=the Guide, Chakṣu=the All-seeing, Śrotra=the All-hearing, Jihvā=the offering, the sacrifice. Similarly, the words mentioned in the fifth Agni have different meanings.

He is called Upastha, because He is near to all (Upastha=standing near, because He is in the heart of all jīvas). He is said to persuade, because He is the great Conciliator. He is called Yoni, because He unites (Yuj=to unite) all. He is called Antakṛit, because He draws every one within Himself at Pralaya. He is called Nandana, because He is delight.

Five things are mentioned as five Agnis: namely, Asau Lokah, Parjanya, Prithivī, Puruṣa and Yośā, ordinarily meaning, the World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord Keśava is called Asau Lokah, because He is in Prāṇa (asu=Prāṇa and asau is locative singular of asu), and because He is illuminer (loka=to illumine). He is called Parjanya, because He is the Creator of the Great (jan=to produce, param=great). He is called Prithivī, because He is vast (pratha=vast, expanse). He is called Puruṣa, because He is abundance, and from Him is all abundance (puru=abundance),

He is called Yoṣā, because He is served or worshipped by all. (Yoṣya = served, loved or worshipped). Thus it is in the Sāma-Saṃhitā.

In Chh. Up. khaṇḍa tenth, mantrasix, is described the descent of the soul from higher planes. It is said there: "Having become a mist, He becomes a cloud, having become cloud, He rains down." Apparently, it would mean that the soul had become a cloud, a mist, &c. The Commentator corrects this misconception.

The phrases, like "He becomes smoke," "He becomes a cloud," mean that the soul (jīva) dwells in smoke, dwells in cloud, &c. (He moves when the smoke, or the cloud, &c., moves; He remains stationary, when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud, &c. (The Mukta Jīva alone becomes an Adhikārī Puruṣa—a cosmic agent, a ruler of the cloud or of rain, &c., and not ordinary pious men).

The word Parjanya has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how Parjanya means, etymologically, the Great Father.

The word Parjanya means the Creator (janya) of the Great (namely) of the four-faced Brahmā, hence He is called the Great Father.

The Lord Hari, in His five-times five forms, dwells in the Sun. &c., The heaven and the rest get their names of dyu, &c., because the Lord, by dwelling therein, gives His name to it.

(The Lord, for example, is called dyu, "the Shining One." The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchāgni Vidyā, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God; in other words, as rudhī words, they are God-names. Secondly, they are names of objects.)

अथ तृतीयं ब्राह्मणम् ।

THE THIRD BRAHMANAM.

MANTRA VI. 3. 1.

स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य
पुण्याहे द्वादशाहमुपसद्गती भूत्वौदुम्बरे कश्से चमसे वा सर्वौषधं
फलानीति संभृत्य परिसमूह्य परिलिप्याग्निमुपसमाधाय परिस्ती-
र्यावृताज्यं सस्कृत्य पुंसा नक्षत्रेण मन्थ्य संनीय जुहोति
यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान् ।

तेभ्योऽहं भागधेयं जुहोमि ते मा तृताः सर्वैः कामैस्तर्पयन्तु
स्वाहा । या तिरश्ची निपद्यतेऽहं विधरणी इति । तां त्वा घृतस्य
धारया यजे सऋधनीमहः स्वाहा ॥ १ ॥

सः Sah, he. यः Yab, who. कामयेत Kāmayeta, would wish. महत् Mahat, greatness; prosperity in this world as well as in the next. प्राप्नुयान् Prāpnuyām, may (I) get. द्वादशहं Dvādaśāham, for twelve days immediately preceding the appointed day of sacrifice. उपसद्वती Upasadvatī, taking the vow called upasat, when he is chiefly to live on milk only. भूत्वा Bhūtva, becoming. उदक् Udak, towards the north. अयनं Ayanam, at the time of progress of the sun. आपूर्वतागपदस्य Āpūrya-mānapakṣasya, of the bright fortnight, when the moon increases. पुण्याहं Pūnyāha, on an auspicious day. पुंसानक्षत्रेण Pumsānaksatreṇa, at the time when a male asterism is in the ascendant, (an asterism under which male children are born). कौदुम्बरे Audumvare, made of the wood of udamvara, or, conglomerate fig-tree. कंसि Kemse, in a cup made of bell metal. वा Vā, or. चमसे Chamase, in a (drinking) cup; in a spoon. सर्वौषधं Sarvaūśadhan, of all herbs, i.e., of the ten kinds of grain, rice, barley, &c. This is the vedic form of सर्वौषधीनां Sarvaūśadhinām. फलानि Phalāni, fruits. इति Iti, etcetera. संभृत्य Sambhritya, collecting. परिसमूष्य Parisaṃmūṣya, uniting; mixing together. परिलिप्य Parilipya, sprinkling the place of offering with water. अग्निं Agnim, fire; sacrificial fire. उपसमाधाय Upasamādhāya, lighting; kindling. परितृतेषु Paristṛitya, spreading the kuśa grass. आवृताभ्या अवृतāḥ, ghee covered, [in a vessel.] संस्कृत्य Samskritya, cleaning or making pure. मन्थं Mantham, paste, powder, mash. संनेष्य Samṇya, placing near. जुहोति Juhoti, offers up into the fire. जातवेदः Jātavedaḥ, oh fire. This word consists of जातः Jātaḥ, all, and वेदः vedāḥ, knower. So the word means the Lord in the fire who knows all. त्वयि Tvayi, in thee. यावन्तः Yāvantāḥ, all those. देवाः Devāḥ, gods. तिर्यक् Tiryakṣaḥ, crooked; adverse. पुरुषस्य Puruṣasya, of a man; my. कामान् Kāmān, the objects of desire. गृन्ति Ghnanti, destroy; stand in the way of. तेभ्यः Tebhyaḥ, to them; to those gods. अहं Aham, I. भागधेयं Bhāgadheyam, portion [of ghee]. जुहोमि Juhomi, offer. ते Te, they. त्रिप्तः Triptaḥ, being satisfied. माम् Mā, me. सर्वैः Sarvaib, all. कामैः Kāmair, with the objects of desire. तर्पयन्तु Tarpayantu, may satisfy. स्वाहा Svāhā, svāhā. या Yā, who; which goddess. तिरश्ची Tiraśchī, crooked; adverse. निपद्यते Nipadyate, knows. अहं Aham, I; the goddess. विधरणी Vidharanī, destroyer of the objects of desire. इति Iti. अहं Aham, I; the sacrificer. तां Tām, that. त्वा Tvā, to thee. सऋधनी Samrādhaniṃ, who is the accomplisher of all. घृतस्य Ghritasya, of ghee; of clarified butter. धारया Dhārayā, by a portion. यजे Yaje, worship; satisfy. स्वाहा Svāhā, svāhā.

1. He who would wish to reach greatness [should] perform the vow called upasat,—of living on milk only for twelve days (immediately before the day appointed for the sacrifice),

in the period called Uttarāyan, when the sun moves towards the north, on an auspicious day of a bright fortnight, when the moon gradually increases, when a male asterism is in ascendant, collecting the fruits of all the herbs in a vessel made of Udumvara or in a spoon of bell-metal, and, mixing them together, sprinkling the sacrificial place with water, spreading the kuśa grass, lighting the sacrificial fire, making an offering of the ghee that has been purified, and bringing the paste (of all the grains of the herbs) (with the following mantras) :—" Oh, thou Jātavedah, all those adverse gods that are in thee, who stand in the way of a man's [obtaining his] objects of desire, to them do I offer this portion ; may they thus pleased satisfy me with all my desires, Svāhā. That adverse (goddess) who considers herself (as the cause of) obstacles, to that goddess, named Samrādhani [the accomplisher of all desires], I worship thee with the stream of ghee ; Svāhā. 396

Note :— Compare Chhândogya Upaniṣad V. 2. 4., p. 322 S. B. H., Vol. III.

MANTRA VI, 3, 2.

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सःस्त्रवम-
वनयति प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सःस्त्र-
वमवनयति वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे
सःस्त्रवमवनयति चक्षुषे स्वाहा संपदे स्वाहेत्यग्नौ हुत्वा मन्थे
सःस्त्रवमवनयति श्रोत्राय स्वाहाऽयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे
सःस्त्रवमवनयति मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे
सःस्त्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सःस्त्रवमवनयति

॥ २ ॥

ज्येष्ठाय Jyēṣṭhāya, to the eldest. स्वाहा Svāhā, Svāhā. श्रेष्ठाय Śreṣṭhāya, to the best. स्वाहा Svāhā, Svāhā. इति Iti, thus ; with these mantras. अग्नौ Agnau, in the fire ; हुत्वा Hutvā, offering the oblation of ghee. मन्थे Manthe, in the paste. सःस्त्रवन् Samsravam, the remainder of the ghee. वनयति Avanayati, should throw ; should pour. प्राणाय Prāṇāya, to the Prāṇa. स्वाहा Svāhā. वसिष्ठायै Vasīṣṭhaye,

to the best of settlers. स्वाहा Svāhā. इति Iti, thus; with these mantras. अग्नी Agnau, in the fire. हुत्वा Huvā, throwing the offering of ghee. मन्त्रे Manthe, [the vessel containing] the paste. संक्षवन् Samsravam, the remainder of the ghee (sticking to the ladle). अवनयति Avānayati, should throw; should pour. वाचे Vāche, to the speech; स्वाहा Svāhā. प्रतिष्ठायै Pratiṣṭhāyai, to the standing place. स्वाहा Svāhā. इति Iti, thus; with these mantras. अग्नी Agnau, in the fire. हुत्वा Huvā, throwing the offering of ghee. मन्त्रे Manthe, in the dough (of Sarvaṇsadhi, &c.) संक्षवन् Samsravam, the remainder of the ghee. अवनयति Avānayati, should throw; should pour. चक्षुषे Chakṣuṣe, to the eye. स्वाहा Svāhā. संपदे Sampade, to the treasure. स्वाहा Svāhā. इति Iti, thus; with these mantras. अग्नी Agnau, in the fire. हुत्वा Huvā, throwing the offering of ghee. मन्त्रे Manthe, in the dough (of Sarvaṇsadhi, &c.) संक्षवन् Samsravam, the remainder of the ghee. अवनयति Avānayati, should throw; should pour. श्रोत्राय Śrotrāya, to the ear. स्वाहा Svāhā. आश्रयताय Āyatanāya, to the place of refuge. स्वाहा Svāhā. इति Iti, thus; with these mantras. अग्नी Agnau, in the fire. हुत्वा Huvā, throwing the offering of ghee. मन्त्रे Manthe, (in the vessel containing) the paste. संक्षवन् Samsravam, the remainder of the ghee. अवनयति Avānayati, should throw; should pour. मनसे Manase, to the mind. स्वाहा Svāhā. प्रजापतये Prajātyai, to the source of protection. स्वाहा Svāhā. इति Iti, thus; with these mantras. अग्नी Agnau, in the fire. हुत्वा Huvā, throwing the offering of ghee. मन्त्रे Manthe, (in the vessel containing) the paste. संक्षवन् Samsravam, the remainder of the ghee. अवनयति Avānayati, should throw; should pour. रेतसे Retase, to semen; to the seed. स्वाहा Svāhā, Svāhā. इति Iti, thus; with this mantra. अग्नी Agnau, in the fire. हुत्वा Huvā, throwing the offering of ghee. मन्त्रे Manthe, in the dough; (of Sarvaṇsadhi, etc.) संक्षवन् Samsravam, the remainder of the ghee. अवनयति Avānayati, should throw; should pour.

2. To the eldest, svāhā; to the best, svāhā; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Prāṇa, svāhā; to the Vasiṣṭha, (one who is the Best of the Dwellers,) svāhā; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the dough. To the speech, svāhā; to the standing place, svāhā; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the eye, svāhā; to the treasure, svāhā; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the ear, svāhā;

to the place of refuge, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste. To the mind, svâhâ ; to the source of protection, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee (as before, into the vessel containing) the paste. To semen, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste. 397

NOTE.—Compare the Chhândogya Upaniṣad, V. 2. 5. S. B. H. Vol. III, p. 323.

MANTRA VI. 3. 3.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति सोमाय
स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति भूः स्वाहेत्यग्नौ हुत्वा मन्ये
सःस्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति
स्वः स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति भूर्भुवः स्वः स्वाहे-
त्यग्नौ हुत्वा मन्ये सःस्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्ये
सःस्रवमवनयति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति
भूताय स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति भविष्यते
स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमवनयति विश्वाय स्वाहेत्यग्नौ
हुत्वा मन्ये सःस्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्ये
सःस्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्ये सःस्रवमव-
नयति ॥ ३ ॥

अग्नये Agnaye, to the fire. स्वाहा Svâhâ. इति Iti, thus ; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Htvâ, throwing the offering of ghee. सोमाय Somâya, to Soma. स्वाहा Svâhâ. इति Iti, thus ; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Htvâ, throwing the offering of ghee. भूः Bhûh, to the earth. स्वाहा Svâhâ. भुवः Bhuvah, to the atmosphere. स्वाहा Svâhâ. स्वः Sva, to the heavens. भूर्भुवः स्वः Bhûrbhuvah sva, to the earth, to the atmosphere, and to the heavens. स्वाहा Svâhâ. ब्रह्मणे Brahmane, to the Brahman. स्वाहा Svâhâ. क्षत्राय Kṣatrâya, to the Kṣatra. स्वाहा Svâhâ. भूताय Bhûtâya, to that which came to pass. भविष्यते Bhaviṣyate, to that

which will come to pass. विस्वस्य Viśvāya, to the universe. प्रजापतये Prajāpataye, to Prajāpati.

3. To the fire, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Soma, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the atmosphere, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the heavens, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, to the atmosphere, and to the heavens, svāhā; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Brahman, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Kṣattrā, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which came to pass, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which will come to pass, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the universe, svāhā; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To all, svāhā; pouring the ghee with

this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Prajâpati, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. 398.

MANTRA VI. 3. 4.

अथैनमभिभृशति भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्धम-
स्येकसभमसि हिंकृतमसि हिंक्रियमाणमस्युद्गीथमसि उद्गीयमा-
नमसि श्रावितमसि प्रत्याश्रावितमस्यार्द्रे संदीप्तमसि विभूरसि
प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संवर्गोऽसीति ॥ ४ ॥

अथ Atha, then. एन' Enam, this; this dough. अभिभृशति Abhimṛśati, touches; भ्रमत् Bhramat, creation of the world; or the mover of the world. असि Asi, (thou) art. ज्वलत् Jvalat, burning; light. असि Asi, (thou) art. पूर्णं Pūrṇam, full of all the qualities. असि Asi, (thou) art. प्रस्तब्धं Prastabdham, firm. असि Asi, (thou) art. एकसभं Ekasabham, pervader of this universe. Some read एकसभं Ekasapham, which means present in the animals that have one hoof, such as the horse, &c. असि Asi, (thou) art. हिंकृतं Himkṛitam, the Himkāra which a sacrificer utters at the commencement of the sacrifice. असि Asi, thou art. हिंक्रियमाणम् Himkriyamānam, he in whose honour the Himkāra is uttered. असि Asi, thou art. उद्गीथम् Udgītham, the loud chanting at the commencement of the sacrifice. असि Asi, thou art. उद्गीयमानं Udgīyamānam, he who is sung in the middle of the sacrifice. असि Asi, thou art. श्रावितं Śrāvitam, sounded; he whose praise the sacrificers are made to hear. असि Asi, thou art. प्रत्याश्रावितं Pratyāśrāvitam, he whose praise the sacrificers are made to hear again and again. असि Asi, thou art. आर्द्रे Ārdre, in the moisture; in the womb of the clouds. संदीप्तं Sandīptam, light. असि Asi, thou art. विभुः Vibhuḥ, all-pervading. असि Asi, thou art. प्रभुः Prabhuḥ powerful; master. असि Asi, (thou) art. अन्नं Annam, food; eater. असि Asi, thou art. ज्योतिः Jyotiḥ, knowledge. असि Asi, thou art. निधनं Nidhanam, destruction; he in whom everything reverts when destroyed. असि Asi, (thou) art. संवर्गः Samvargah, collected whole of the Devatas. असि Asi, thou art. इति Iti.

4. Then, the vessel containing the paste should be touched, (with the following mantras, in order to praise the Lord in the paste):—(Thou) art the mover of the world; (Thou) art the light; (Thou) art full (of all the qualities); (Thou) art firm; (Thou) art pervader of this universe; (Thou) art the Himkāra (which a sacrificer utters at the commencement of

the sacrifice); (Thou) art He in whose praise the Himkāra is uttered; (Thou) art the Udgītha; (Thou) art He, who is sung in the middle of the sacrifice; (Thou) art He, whose praise the sacrificers are made to hear; (Thou) art He, whose praise the sacrificers are made to hear again and again; (Thou) art light in the wet cloud; (Thou) art all-pervading; (Thou) art powerful; (Thou) art the food and the eater; (Thou) art the light of knowledge; (Thou) art the destruction; (Thou) art the collected whole of all the Devatas. 399.

MANTRA VI. 8. 5.

अथैनमुद्यच्छत्यामस्यामहि ते महि सहि राजेशानोऽधिपतिः स मा राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

अथ Atha, then. एन Enam, this vessel containing the paste. उद्यच्छति Udyachchhati, takes up in hand. ते Te, thy. महि Mahi, glorious form. आमंसि Amamsi, knowest fully. आ Â, a little. ममहि Mamhi, (we) know. हि Hi, certainly. सः Sah, he; thou who art such. राजा Rājā, king. ईशानः Íśānah, the sender of the Íśas; he who makes Brahmā and the other deities do their respective duties. अधिपतिः Adhipatiḥ, the highest lord. सः Sah, that. मां Mām, me. राजा Rājā, king. ईशानः Íśānah, the sender of the Íśa, like Brahmā, &c. अधिपतिं Adhipatim, a mighty lord. करोतु Karotu, may (he) make. इति Iti.

5. Then the sacrificer takes up the paste in his hand (and sayeth): Thou (Thy-self) knowest wholly thy glorious form; but we know very little (of it). Thou art certainly, the king, the sender of the Íśas, like Brahmā, &c., the highest lord. May that king and the sender of the Íśas make me a mighty lord. 400.

MANTRA VI. 8. 6.

अथैनमाचामति तत्सवितुर्वरेण्यं मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः माध्वीर्नः सन्त्वोषधीर्भूः स्वाहा भर्गो देवस्य धीमहि मधु नक्तमुतोषसो मधुमत्पार्थिवश्रजः मधुद्यौरस्तु नः पिता भुवः स्वाहा धियो यो नः प्रचोदयान्मधुमान्नो वनस्पतिर्मधुमा ३ अस्तुसूर्यः माध्वीर्गावो भवन्तु नः स्वः स्वाहेति सर्वा च

सावित्रीमन्वाह सर्वाश्च मधुमतीरहमेवेद५ सर्वं भूयासं भूर्भुवः स्वः
स्वाहेत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्षिराः
संविशति प्रातरादित्यमुपतिष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्या-
णामेकपुण्डरीकं भूयासमिति यथेतमेत्य जघनेनाग्निमासीनो व५
शं जपति ॥६॥

अथ Atha, then. एनं Enam, this paste. आचमति Āchāmati, sips; or eats up four times. यः Yah, who. नः Nah, of us all; of all the beings. धिः Dhiyah, intellect, understanding. प्रचोदयात् Prachodayāt, sends forth, quickens. तत् Tat, that. This is the Vedic form of तस्य (tasya); or it may be तत् (Tat), from तन (Tana), to spread, and क्विप् (Kvip), meaning—spread with all the qualities; having all the qualities in full; in this case it qualifies भर्गः (Bhargah). सवितुः Savituh, the great progenitor. देवस्य Devasya, of the Lord Nārāyaṇa. वरेण्यं Vareṇyam, adorable; deserving worship. नभः Bhargah, light; of the form of knowledge. धीमहि Dhīmahi, (we) meditate on. वातः Vātāh, the winds. मधु Madhu, sweetly. ऋतावते Ritāyate, may blow. सिन्धवः Sindhavaḥ, the rivers. मधु Madhu, sweetly. क्षरन्ति Kṣaranti, may drop; may blow. ओषधीः Oṣadhīḥ, the herbs. नः Nah, to us. माध्विः Mādhvīḥ, pleasing. संतु Santu, may be. नक्तं Naktam, the night. उत Uta, as well as. उषसः Uṣasah, the dawns; the days. मधु Madhu, pleasing. पथिवं Pārthivam, of the earth. राजः Rajah, the dust. मधुमत् Madhumat, pleasing. दीः Dyauh, the heaven. पिता Pitā, the father. नः Nah, to us. मधु Madhu, pleasing. अस्तु Astu, may be. वनस्पतिः Vanaspatiḥ, the tree. नः Nah, to us. मधुमान् Madhumān, pleasing. सूर्यः Sūryah, the sun. मधुमान् Madhumān, pleasing. अस्तु Astu, may be. गवाः Gāvaḥ, the cows; the animals. नः Nah, to us. माध्विः Mādhvīḥ, pleasing. भवन्तु Bhavantu, may be. भूः Bhūḥ, the earth. भुवः Bhuvaḥ, the atmosphere; the space. स्वः Svah, the heaven. सर्वं Sarvām, the whole. सवित्री Sāvitrī, the Gāyatrī mantra. च Cha, as well as. सर्वः Sarvāḥ, the whole. च Cha. मधुमतीः Madhumatīḥ, the mantra beginning with मधुमताः ऋतावते &c. अनु Anu, after. अहं Aham, I. एव Eva, certainly. इदं Idam, this. सर्वं Sarvam, all; full. भूयसं Bhūyāsam, may be. आह Aha, (he) should say. भूः Bhūḥ. भुवः Bhuvaḥ. स्वः Svah. स्वाहा Svāhā. इति Iti. अन्ततः Antataḥ, at the end; when the paste has been eaten. आचम्य Āchamya, washing (his) face. पाणी Pāṇi, the two hands. प्रक्षाल्य Prakṣālyā, washing. अग्निं Agnim, the fire. जघनेन Jaghanena, in the west of. प्राक्षिराः Prākṣirāḥ, with the head eastward. संविशति Samviśati, should lie down. प्रातः Prātāḥ, in the morning; when the morning duties have been done. आदित्यं Ādityam, the sun; the great Lord in the sun. उपतिष्ठते Upatisthate, should worship; should offer up prayers to. दिशं Diśām, of all the quarters; of all the beings that live in various quarters. एकपुण्डरीकं Ekapuṇḍrikam, the only one lotus; the chief. अग्निं Asi, thou art. अहं Aham, I; who thus worship thee. मनुष्याणां Manuṣyāṇām, among men. एकपुण्डरीकं Ekapuṇḍrikam, the only one lotus; the chief. भूयसं Bhūyāsam, may be. इति Iti. यथा Yathā, as. ततः Itam, he came before. एतः Etya, coming. अग्निं Agnim, the fire. जघनेन Jaghanena, in the

west of. आसीनः Āsīnaḥ, seated. वं Vamsam, the family; the names of the family of the religious teachers. जपति Japati, should mutter.

6. Then the sacrificer should eat the paste (in four morsels thus); (uttering the mantra):—Tat Saviturvareṇyam madhu-vâtâ ritâyate madhu kṣaranti sindhavaḥ mādhvîr naḥ santvo-sadhiḥ Bhûḥ Svâhâ; (he should eat the first morsel). Bhargo devasya dhîmahi madhu naktam utaśaso madhumat Pârthivam rajaḥ madhu dyauḥ astu naḥ Pitâ Bhuvaḥ Svâhâ; (he should eat the second morsel). Dhiyoyonaḥ Prachodayât Madhumân no vanaspatiḥ madhumânastu Suryaḥ Mâdhvirgâvo bhavantu naḥ Svaḥ Svâha; (he should eat the third morsel). Then, after the whole of the Gâyatri, viz.—Of the Great God, the progenitor, the much-adored Light do (I) meditate on, who sends forth our intellect, and whole of Madhumatî mantra, viz.—(may) the winds blow mildly; (may) the rivers flow gently; (may) the herbs (be) sweet to us; (may) the night as well as the dawns (be) pleasant; (may) the dust of the earth (be) sweet; (may) the atmosphere and the Fathers (be) sweet; (may) the tree (be) sweet to us; (may) the sun (be) sweet and (may) the cows (be) sweet to us; he should say, may I be all this; Bhûrbhuvaḥ svaḥ svâhâ; (here he should eat the fourth morsel). At the end, washing (his) face and washing two hands, he should lie down to the west of the fire with the head eastward. In the morning (after performing his morning duties, he should worship the sun (thus):—"Thou art the only one lotus of the quarters; may I be the only one lotus among men." Coming as (he) came before, and seating to the west of the fire, he should repeat the genealogy [mentioned in the following mantras]. 401.

MANTRA VI. 3. 7.

तत् हैतमुद्दालकं आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवा-
सिन उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छा-
खाः प्ररोहेयुः पलाशानीति ॥७॥

† Tam, what has just been said. ‡ Etam, this; the paste and the process

of its application. उद्दालकः Uddālakah, Uddālaka by name. आरुणिः Āruṇiḥ, the son of Aruṇa. वाजसनेयः Vājasaneyāya, the follower of the Vājasaneyā branch of the Yajurveda. अंतेवासिने Antevāsine, disciple. याज्ञवल्क्यः Yājñavalkya, to Yājñavalkya. उक्तं वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शुष्के Śuske, dry; dead. स्थानी Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, the branches. जायेत् Jāyeran, may grow. पलाशानि Palāśāni, the leaves. प्ररोहेयुः Praroheyuh, may spring forth. इति Iti.

7. Uddālaka, the son of Aruṇa, instructing [this mantra, doctrine to] his disciple, Yājñavalkya, the follower of the Vājasaneyā branch, said—"Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth. 402.

MANTRA VI. 3. 8.

एतमुहैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्गयायान्तेवासिन उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥८॥

याज्ञवल्क्यः Yājñavalkyaḥ. वाजसनेयः Vājasaneyah, the follower of the Vājasaneyā branch of the Yajurveda. अंतेवासिने Antevāsine, disciple. पैङ्गयः Paingāya, the son of Piṅga. मधुकाय Madhukāya, to Madhuka. एतं Etam, this. उ U, again. ए Ha. एव Eva, only. उक्तं वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuske, dry; dead. स्थानी Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेत् Jāyeran, would grow. पलाशानि Palāśāni, leaves. प्ररोहेयुः Praroheyuh, may spring forth. इति Iti.

8. Again, Yājñavalkya, the follower of the Vājasaneyā branch of the Yajurveda, instructing it to his disciple, Madhuka, the son of Piṅga, said—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth." 403.

MANTRA VI. 3. 9.

एतमुहैव मधुकः पैङ्गयश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥९॥

पैङ्गः Paingah, the son of Piṅga. मधुकः Madhukah, Madhuka by name. अंतेवासिने

Antevāsine, disciple. भागवित्तये Bhāgavittaye, the son of Bhāgavitti. चूलव Chūlāya, to Chūla. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनम् Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाने Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेत् Jāyeran, would grow. पलाशानि Palāśāni, the leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

9. Again, Madhuka, the son of Piṅga, instructing it to his disciple Chūla, the son of Bhāgavitti, said,—“Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth. 404.

MANTRA VI. 8. 10.

एतमुहैव चूलो भागवित्तिर्जानकय आर्यस्थूण्यायान्तेवासिन
उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः
प्ररोहेयुः पलाशानीति ॥ १० ॥

भागवितिः Bhāgavittiḥ, the son of Bhāgavitti. चूलः Chūlāḥ, Chūla by name. अन्तेवासिने Antevāsine, disciple. जानकये Jānakaye, the son of Janaka. आर्यस्थूण्याय Āyasthūṇāya, to Āyasthūṇa. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनम् Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाने Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, the branches. जायेत् Jāyeran, would grow. पलाशानि Palāśāni, leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

10. Again, Chūla, the son of Bhāgavitti, instructing it to his disciple, Āyasthūṇa, the son of Janaka, said,—“Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth. 405.

MANTRA VI. 8. 11.

एतमुहैव जानकिरायस्थूणः सत्यकामाय जाबालायान्ते-
वासिन उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छा-
खाः प्ररोहेयुः पलाशानीति ॥ ११ ॥

जानकिः Jānakib, the son of Janaka. आर्यस्थूणः Āyasthūṇaḥ, Āyasthūṇa. अन्तेवासिने Antevāsine, disciple. जाबालाय Jābalāya, the son of Jabāla. सत्यकामाय Satyākāmāya, to Satyākāma. एतम् Etam, this. उ वा U, again. ह Ha. एव Eva, only. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनम् Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry;

dead. स्थानी Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, the leaves. प्ररोहेयुः Praroheyuh, would spring forth. इति Iti.

11. Again, Āyasthūṇa, the son of Janaka, instructing it to his disciple Satyakāma, the son of Jabāla, said,—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth. 406.

MANTRA VI. 8. 12.

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि
य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशा-
नीति तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

सत्यकामः Satyakāmaḥ, Satyakāma. जाबालः Jābālah, the son of Jabāla. अन्तेवासिभ्यः Antevāsibhyah, to his disciples. एतं Etam, this. उ U, again. ए Eva, only. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuske, dry; dead. स्थानी Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, the leaves. प्ररोहेयुः Praroheyuh, would spring forth. इति Iti. तं Tam, the aforesaid. एतं Etam, it; the Mantha doctrine. अपुत्राय Aputrāya, to one who has no son. वा Vā, or. वानन्तेवासिने Anantevāsine, to one who is not a student or disciple. वा Vā, or. न Na, not. ब्रूयात् Brūyāt, should say.

12 Satyakāma, the son of Jabāla, instructing it to his disciples, said,—“Should one sprinkle it even on the dry trunk of a tree, branches would grow and the leaves spring forth.” (A man) should not instruct it (what has been said afore) to one who has no sons, or to one who is not a regular student. 407.

MANTRA VI. 8. 13.

चतुरौदुम्बरो भवत्यौदुम्बरः सुव औदुम्बरश्चमस औदुम्बर
इध्म औदुम्बर्या उपमन्थन्यौ दश ग्राम्याणि धान्यानि भवन्ति
व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च
खलकुलाश्च तान् पिष्टान्दधनि मधुनि घृत उपषिञ्चत्याज्यस्य
जुहोति ॥ १३ ॥

इति षष्ठे तृतीयं ब्राह्मणम् ॥ ३ ॥

चतुः Chatuḥ, four; four things. औदुम्बरः Audumvaraḥ, made of Uduṃvara, or

conglomerate fig-tree. भवति Bhavati, is; are. औदुम्बरः Audumvarāḥ, made of udumvara. चुपः Sruvaḥ, Sruva. औदुम्बरः Audumvarāḥ, made of the conglomerate fig-tree. चमसः Chamasah, vessel, or cup. औदुम्बरः Audumvarāḥ, made of conglomerate fig wood. इध्मः Idhmaḥ, the sacrificial wood. औदुम्बरी Audumvaryau, made of conglomerate fig wood. उपमन्थयौ Upamanthanyau, the two churning vessels. दश Daśa, ten. ग्राम्याणि Grāmyāṇi, cultivated in a village; chief. धान्यानि Dhānyāni, crops. भवन्ति Bhavanti, are. व्रीहि Vṛihi, rice. यवः Yavāḥ, barley. तिलः Tilāḥ, sesamum seed. माषः Māṣāḥ, kidney-beans. अनु Anu, millet; śyāmākā (स्यामाका); त्रिपलः Priyāṅgavaḥ, panic seed; long pepper. गोधूमाः Godhūmāḥ, wheat. मसूरः Masūrāḥ, lentils. च Cha. खल्वः Khalvāḥ, pulse. च Cha. खल्वकुलः Khalva-khulāḥ, vetch. च Cha, and. तान् Tān, those grains. पिष्टान् Piṣṭān, grounded. दधनि Dadhani, in curdled milk. मधुनि Madhuni, in honey. घृते Ghrīte, in ghee. उपसिञ्चति Upasiñchati, should pour. अज्यसा अज्यसा, with the ghee. जुहोति Juboti, should pour into the fire

13. Four things are made of Udumvara wood. Of Udumvara is the sruva; of Udamvara is the cup; of Udumvara is the sacrificial fuel; and of Udumvara are the two churning vessels. Ten are the chief cultivated grains, viz., rice, barley, sesamum seed, kidney-beans, millet (or Śyāmākā), panic seed, wheat, lentils, pulse and vetch. These, when grounded, (the sacrificer) should moisten in curds, in honey, and in ghee. Of ghee, (he) should make the offering to the fire. 408.

Here ends the third Brāhmaṇam.

MADHYA'S COMMENTARY.

In discoursing about Pañchāgni Vidyā, the Upaniṣad says that this knowledge leads to mukti. Now, all the schools of Vedānta Philosophy are agreed on this point, that it is Brahma Vidyā alone which can lead to Mokṣa. Consequently, Madhya explains this Pañchāgni Vidyā in the sense of Brahma Vidyā, and the Five Fires do not mean what they have been ordinarily taken to mean. Hence he says on the authority of the Trai-Vidyā :—

“It has been said that a man becomes Pañchāgnivī (पञ्चाग्निवि) or the knower of the ‘Five Fires’ when he meditates on God in his five aspects, viz.—(1) Nārāyaṇa; (2) Vāsudeva; (3) Sankarṣana; (4) Pradyumna; and (5) Aniruddha, respectively in (1) Dyaṇ; (2) Parjanya; (3) Dharā; (4) Puṇ (पुं); and (5) Stri स्त्री; and that the Pañchāgnivī attains mukti. He is never stained by the sin of associating with mortal sinners.”

There is no mention in this Upaniṣad that the knower of Pañchāgni is never stained by "Satsarga doṣa." This fruit of the Vidyā is, however, mentioned in the corresponding passage of the Chhândogya Upaniṣad, V. 10, 9 and 10 (S. B. H. Vol. III., p. 345), which is reproduced below :—

"The stealer of gold, the drinker of spirits, the violator of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and, as a fifth, he, who associates with them.

"But he, who thus knows (the Five Divine Aspects, called) the Five Fires, is not tainted with sin, even though he associates with those (sinners). (On the contrary), being (himself) pure, he purifies (them); and obtains the world of the pious: he who knows thus, yea, he who knows thus."

The result of this Pañchāgni Vidyā is not only to give Mokṣa or invisible fruit, but it produces also visible results in procreating good, healthy and pious progeny, as the Upaniṣad mentions in the fourth Brāhmaṇa; and, therefore, the Commentator says :—"It produces great visible and invisible fruits." As says an authority :—

"A son, born according to the method taught in this Upaniṣad, is generally entitled to attain Heaven by his good deeds and to attain Mokṣa by his knowledge of Brahma. This is the reason why the Upaniṣad in its fourth Brāhmaṇa teaches the ritual which the married couple should observe in their marital relations, in order to procreate such a son and, although this Brahmap of the Upaniṣad has been left untranslated, yet from the higher standpoint of Eugenics, such a knowledge is necessary, and that justifies the presence of that Brāhmaṇa in this Upaniṣad.

But the mere performance of the ritual, called Pañchāgni, will not produce this result, hence it is said :—

If the mind of the married couple is fixed on Viṣṇu (God), even at the time of this marital sacrament and not disturbed by lust.

If, however, the mind be so fixed on the Lord, but the couple are ignorant of this Pañchāgni ritual, yet the progeny will be a pious son, as says the same authority :—

"If the couple owing to ignorance has not performed the ceremony of Pañchāgni, but their mind is still fixed on the Lord at that time, the son born to them will yet be fit for Mokṣa, though generally not possessed of visible fruits, in the shape of capacity for worldly affairs.

"But sometimes even a son so procreated, is seen to be possessed of worldly capacity also through the blessing of a great man. This is a general rule where no special cause exists to counteract it."

The Lord Nārāyaṇa is meant by the word Dyau in the Mantra, for He is all light, because He illumines all. (द्युतिहेतुतः). By the word Parjanya (पर्जन्य) in the mantra, Lord Vāsudeva is meant, for, it is He who causes all to be born. (परसंजनयेत् यतः). By the word Prithivi in the mantra, the Lord Saṅkaraṇa is to be understood, for, it is He who is always spoken highly of among the gods. (प्रथित्वात्सर्वदैवहि) because पृथु means all-expansive. The Lord Pradyumna has been spoken of by the term Puruṣa in the Mantra, for, it is that Lord who fills the world (पुरयत्सज्जगद्यतः). There is the word Yoṣā in the mantra; this word stands for the word Strī; (स्त्री), and the Lord Aniruddha is the Strī, for, it is He who is present in the three. स (Sa), meaning, सहित (Sahita), in or together with, and त्रि (Tri) means three. Strī (स्त्री) is Aniruddha, because it is He who is always present in the three gods.

The words Dyau, &c., primarily, mean the Paramâtman, and the heaven, &c., are the secondary meanings; so also, the words Agni, &c., primarily mean the Paramâtman, and their secondary meanings are also here given, viz.,—Agni, he who eats or kills all; Agni, the eater or killer. Aṅgāra is He who अंगत्वेनायते (Aṅgatvenāryate) is all-destroyer. Archi (अर्चिः) is He who is the object of worship, or worshipful. Viṣphuliṅga (विस्फुलिङ्ग) is He who manifests in different forms, or who is present in various places (विश्वक्कान्). Samit (समित्) is He who is All-predominant, and, therefore, is the best of all. The Lord Himself, presiding in Agni, &c., passes by those names. It must be borne in mind that by every term the Lord Paramâtman is primarily meant, and the other meanings of those terms come from Him, and these meanings correspond to the functions performed by the Lord. The words Âditya (आदित्य) and Rasmi (रस्मि), &c., likewise, have double meanings. As Nārāyaṇa, Vāsudeva, Saṅkaraṇa; Pradyumna, and Aniruddha preside in the Five Fires, Diva (दिव), Parjanya (पर्जन्य), Prithivi (पृथिवी), Puruṣa (पुरुष) and Yoṣā (योषा), so also in each of these fires the Lord Nārāyaṇa presides in the five forms, Samit (समित्), Dhûma (धूम), Archi (अर्चिः), Aṅgāra (अंगार), and Viṣphuliṅga (विस्फुलिङ्ग). Thus each of the Mantras is to be understood in the following way. In Diva, or in the Lord Nārāyaṇa, there are five forms, viz., the Lord Nārāyaṇa is the Samit, the Lord Vāsudeva is the Dhûma, the Lord Saṅkaraṇa is the Archi, the Lord Pradyumna is the Aṅgāra, and the Lord Aniruddha is Viṣphuliṅga. Again, in Parjanya or in the Lord Vāsudeva, there are five forms, viz., the Lord Nārāyaṇa is the Samit, the Lord Vāsudeva is the Dhûma, the Lord Saṅkaraṇa is the Archi, the Lord Pradyumna is the Aṅgāra and the Lord Aniruddha is the Viṣphuliṅga.

Five similar forms are there in each of Sañkarṣaṇa, Pradyumna and Aniruddha. Such is the explanation given in the Pravṛitti.

It has also been said in the Traividya "The Lord Puruṣottama. is called Dhūma or reproach to the enemies (धूतकारात् धूमउद्दिष्टः). He is called Archi, because He is the best of all that deserve our worship (अच्युतमत्वात्) He is called Aṅgāra, i.e., He delights in His own body (रमणात्) for, it has been said.—He is the body and He is the enjoyer of that body."

NOTE.—This Upaniṣad, as well as the Chhândogya and other Upaniṣads constantly mention that the Brahma Vidyā was learnt from the Kṣatriyas by the Brāhmaṇas. This goes against the modern exclusive spirit of Brāhmanism, and so Madhva apologises for it. Moreover, in the Vāṇsa Brāhmaṇa, at the end of this Adhyāya, we find, that Ambhrīpi learnt this Vidyā from Āditya. But Ambhrīpi, being herself the Goddess, Rāmā is certainly higher than Āditya or the Solar Logos in the Divine Hierarchy. How does a higher learn from the lower? So the Commentator says :—

It has been said in the Brahmatarka that "even a superior [person] may learn Divine wisdom from one, who is inferior [to him in social scale]. Such is the relation between the speaker and the hearer. It does not imply that the speaker should be higher than his audience. The superior person is he whom the Purāṇas, the Pañcharātras and the Itihāsas declare to be so, but not others."

The term Āditya, in the Mantra, means the acceptor (आदानात्). The term Rāsmi means the giver of enjoyment and pleasure to others (रमणत शमनात्). The term Ahaḥ means, not inferior to anybody (अहीनत्वात्). The term Chandramā means the giver of delight (चंदनात्). The word Nakṣatra means he whose protector there is none, except himself (अस्य क्षत्रं अन्यन्नास्ति). Though the Lord is one, but the term Nakṣatra has been used in the plural number. It is because He has many forms. The term Vāyu in the text means, He who is of the form of knowledge (vā) and who is the giver of life (Āyu). The term Abhra (अम्र) means he who is not fed or nourished by anybody else, other than himself. (अमरणीयत्वात्). The term Vidyut (विद्युत्) means he who sends forth light (विद्योतनात्). The term Aśani means the destroyer of all (अशनात् अशनिः). The term Hrāduni ह्रादुनि means the great delight (निहादनात्). The term Ākāśa means he who is bright everywhere (आसमंतात् काशनात्). This term has not been used in the Brihadāraṇyaka; but it has been used in the Chhândogya—पृथिवी वाव गौतम अग्निः तस्याः संवत्सर एव समित् आकाशा धूम इति. Samvatsara is he who gives delight to his sons, i.e., those who are devoted to Him (सम्यक्वत्सान् भक्तान् रमयतीति). The term Diśa (दिश) means the commander (आदेशनात्) Avāntaradiśa (अवांतरदिश) means the commander of what is comprehended within another; the commander of something

special or additional (अवांतरमादिशति). Râtri (रात्रि) the giver of enjoyment (रतिकरत्वात्). Vâk (वाक्) the speaker (वचनात्). Prâṇa प्राण the maker (प्रणयनात्). The term Jihvâ (जिह्वा) means He who makes those that are devoted to Him, give up sins and proceed towards Mokṣa, (जह्वाति गमयति). Chakṣu (चक्षुः) means the speaker, the informer (चक्षे इति). Śrotra, the hearer (शृणोति इति) Upastha means He who is always near to all the beings, because of His presence in their heart (उपस्थितत्वात्). Yoni योनि means He who leads the pious to Mokṣa and takes the impious to hellish darkness (यापयति नयति च). The term Abhinanda (अभिनन्द) means He who causes others to take delight in Himself. The term Upamantra उपमन्त्र means the creator of (घेतःकरण). Since everything is under the Lord, so every term or every name is the name of the Lord. The primary meaning of every term, therefore, is the Lord, and it is through the reference to the Lord that terms get their secondary meanings. It has also been said by Bhagavat, that every word gets its meaning, in which it is understood, from the Lord Himself; for everything is under Him. Moreover, it has also been said that the meaning of every word is drawn from the Lord Himself. My salutations be to that Eternal Paramâtman, who is the internal governor of every being, and who is to be worshipped by the Pañchâgni Vidya (पञ्चाग्निविद्या) by Prâṇa Vidya (प्राणविद्या) and by Prajâtikarma (प्रजातिकर्म) and through a knowledge of the family of the Guru or preceptor of knowledge.

Here ends the Bhâṣya on the second and third Brâhmaṇas.

BRÂHMANA 4.

NOTE.—Regarding this Brâhmaṇa, Professor Max Muller observes :—

"This Brâhmaṇa is inserted here because there is supposed to be some similarity between the preparation of the Srimantha and the Putramantha, or because a person who has performed the Srimantha is fit to perform the Putramantha."

As almost the whole of this Brâhmaṇa does not bear an English rendering, it has been left untranslated.

MANTRA VI. 4. 1.

एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय
श्रोषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य
रेतः ॥ १ ॥ 409.

MANTRA VI. 4. 2.

स ह प्रजापतिरीक्षांचक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स

स्त्रियः ससृजे ताः सृष्ट्वाऽथ उपास्त तस्मात्स्त्रियमथ उपासीत
स एतं प्राञ्चं आवाणमात्मन एव समुदपारयते नैनामभ्य-
सृजतु ॥ २ ॥ 410.

MANTRA VI. 4. 3.

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो
मध्यतस्तौ मुष्कौ स यावान् ह वै वाजपेयेन यजमानस्य लोको
भवति तावानस्य लोको भवति य एवं विद्वानधोपहासं चरत्यासाः
स्त्रीणाः सुकृतं वृङ्क्तेऽथ य इदमविद्वानधोपहासं चरत्यस्य स्त्रियः
सुकृतं वृजते ॥ ३ ॥ 411.

MANTRA VI. 4. 4.

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्वि-
द्वान्नाको मोद्वल्य आहैतद्ध स्म वै तद्विद्वान्कुमारहारित आह
बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माह्लोकात्प्रयन्ति
य इदमविद्वाःसोऽधोपहासं चरन्तीति बहु वा इदं सुप्तस्य वा
जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥ 412.

MANTRA VI. 4. 5.

तदभिमृषेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कांत्सी-
द्यदोषधीरप्यसरद्यदप इदमहं तद्रेत आददे पुनर्मांमैत्विन्द्रियं
पुनस्तेजः पुनर्भगः पुनराग्निर्धिष्ण्या यथास्थानं कल्पन्तामित्याना-
मिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥ ५ ॥
413.

MANTRA VI. 4. 6.

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज
इन्द्रियं यशो द्रविणः सुकृतमिति श्रीर्ह वा एषां स्त्रीणां
यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत
॥ ६ ॥ 414.

MANTRA VI. 4. 7.

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् सा चेदस्मै
नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहृत्यातिक्रामेदिन्द्रियेण
ते यशसा यश आदद इत्ययशा एव भवति ॥ ७ ॥ 415.

MANTRA VI. 4. 8.

सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति
यशस्विनावेव भवतः ॥ ८ ॥ 416.

MANTRA VI. 4. 9.

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखं
संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्संभवसि हृदयादधि
जायसे स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं
मयीति ॥ ९ ॥ 417.

MANTRA VI. 4. 10.

अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन
मुखं संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद
इत्यरेता एव भवति ॥ १० ॥ 418.

MANTRA VI. 4. 11.

अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखं
संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति
गर्भिरयेव भवति ॥ ११ ॥ 419.

MANTRA VI. 4. 12.

अथ यस्य जाययै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुप-
समाधाय प्रतिलोमं शरबर्हिस्तीर्त्वा तस्मिन्नेताः शरभृष्टीः
प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त
आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूस्त आददेऽसाविति
मम समिद्धेऽहौषीरिष्टामुकृते त आददेऽसाविति मम समिद्धेऽहौ-

षीराशापराकाशौ त आददेऽसाविति स वा एष निरिन्द्रियो
विमुक्तदस्माहोकात्प्रैति यमेवं विद्वान्ब्राह्मणः शपति तस्मादेवंवि-
च्छ्रोत्रियस्य द्वारेण नोपहासमिच्छेदुत ह्येवंवित्परो भवति ॥१२॥
420.

MANTRA VI. 4. 13.

अथ यस्य जायामार्तवं विन्देऽत्यहं कः सेन पिबेदहृतवासा
नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य व्रीहीनवघात-
येत् ॥ १३ ॥ 421.

MANTRA VI. 4. 14.

स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रवीत सर्वमायु-
रियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ
जनयित वै ॥ १४ ॥ 422.

MANTRA VI. 4. 15.

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदाव-
नुब्रवीत सर्वमायुरियादिति दध्यौदनं पाचयित्वा सर्पिष्मन्तमश्नी-
यातामीश्वरौ जनयित वै ॥ १५ ॥ 423.

MANTRA VI. 4. 16.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदा-
ननुब्रवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीया-
तामीश्वरौ जनयित वै ॥ १६ ॥ 424.

MANTRA VI. 4. 17.

अथ य इच्छेद्द्रुहिता मे पण्डिता जायेत सर्वमायुरियादिति
तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥१७॥
425.

MANTRA VI. 4. 18.

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिगमः
शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रवीत सर्वमायुरिया-

दिति मा॥सौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित्वा
वा औक्षेन वार्षभेण वा ॥ १८ ॥ 426.

MANTRA VI. 4. 19.

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाक-
स्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्र-
सवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति
प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो
विश्रावसोऽन्यामिच्छ प्रपूर्व्यां संजायां पत्या सहेति ॥ १९ ॥ 427.

MANTRA VI. 4. 20.

अथैनामभिपद्यतेऽमोहमस्मि सा त्व॥ सा त्वमस्यमोऽहं
सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि स॥रभावहै सह
रेतो दधावहै पु॥से पुत्राय वित्तय इति ॥ २० ॥ 428.

MANTRA VI. 4. 21.

अथास्य ऊरू विहापयति विजिहीथां द्यावापृथिवी इति
तस्यामर्थं निधाय मुखेन मुख॥ संधाय त्रिरेनामनुलोमामनुमार्ष्टि ।
विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पि॥शतु । आर्षिचतु प्रजा-
पतिर्धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि
पृथुष्टुके । गर्भं ते अश्विनौ देवावाधत्तां पु॥करस्त्रजौ ॥ २१ ॥ 429.

MANTRA VI. 4. 22.

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं
हवामहे दशमे मासि सूतये । यथाऽग्निगर्भा पृथिवी यथा
द्यौरिन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भं एवं गर्भं दधामि
तेऽसाविति ॥ २२ ॥ 430.

MANTRA VI. 4. 23.

सोष्यन्तीमद्भिरभ्युक्षति यथा वायुः पु॥करिणी॥समिद्भ्याति

सर्वतः । एवा ते गर्भ एजतु सहावैतु जरायुणा । इन्द्रस्यायं व्रजः
कृतः सार्गलः सपरिश्रयः तमिन्द्र निर्जहि गर्भेण सावरा,
सहेति ॥ २३ ॥ 431.

MANTRA VI. 4. 24.

जातेऽग्निमुपसमाधायाङ्क आधाय क॒से पृषदाज्य॑ संनीय
पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुण्यासमेधमानः स्वे गृहे ।
अस्योपसंध्यां मा च्छैत्सीत् प्रजया च पशुभिश्च स्वाहा । मयि
प्राणा॑स्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरीरिचं यद्वा-
न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्त्स्विष्ट॑सुहुतं करोतु नः
स्वाहेति ॥ २४ ॥ 432.

MANTRA VI. 4. 25.

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधि-
मधुघृत॑ संनीयानन्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि
भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधा-
मीति ॥ २५ ॥ 433.

MANTRA VI. 4. 26.

अथास्य नाम करोति वेदोऽसीति तदस्य तद् गुह्यमेव नाम
भवति ॥ २६ ॥ 434.

MANTRA VI. 4. 27.

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो
मयोऽभूयो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुण्यसि वार्याणि
सरस्वति तमिह धातवे करिति ॥ २७ ॥ 435.

MANTRA VI. 4. 28.

अथास्य मातरमभिमन्त्रयते इलासि मैत्रावरुणी वीरेवीरम-
जीजनत् । सा त्वं वीरवती भव यास्मान् वीरवतोऽक्रदिति तं
वा एतमाहुरतिपिता वताभूरतिपितामहो वताभूः परमां वत

काष्ठां प्रापच्छ्रूया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य
पुत्रो जायत इति ॥ २८ ॥ 436.

इति षष्ठे चतुर्थं ब्राह्मणम् ॥४॥

FIFTH BRAHMANA.

MANTRA VI. 5. 1.

अथ व२३शः पौत्तिमापीपुत्रः कात्यायनीपुत्रात् कात्यायनी-
पुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पारा-
शरीपुत्रात्पाराशरीपुत्र औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरी-
पुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रः कौशिकीपुत्रा-
त्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः
काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥१॥

1. Now follows the stem :

1. Pautimâsîputra from Kâtyâyânîputra,
2. Kâtyâyânîputra from Gautamîputra,
3. Gautamîputra from Bharadvajîputra,
4. Bharadvajîputra from Pârâsarîputra,
5. Pârâsarîputra from Aupasvastîputra,
6. Aupasvastîputra from Pârâsarîputra,
7. Pârâsarîputra from Kâtyâyânîputra,
8. Kâtyâyânîputra from Kausîkîputra,
9. Kausîkîputra from Âlambîputra and Vaiyâghra-
padîputra,
10. Âlambîputra and Vaiyâghrapadîputra from Kânvi-
putra,
11. Kânviputra from Kâpiputra,
12. Kâpiputra.—437.

MANTRA VII. 5. 2.

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजी-

पुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सी-
 पुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्रो
 वार्कारुणीपुत्राद्वार्कारुणीपुत्र आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गी-
 पुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्र आलम्बायनीपुत्रादाल-
 म्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो
 माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः
 शाण्डिलीपुत्राच्छाण्डिलीपुत्रो रार्थीतरीपुत्राद्रार्थीतरीपुत्रो भालु-
 कीपुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रौ वैदभृती-
 पुत्राद्वैदभृतीपुत्रः कार्शकेयीपुत्रात्कार्शकेयीपुत्रः प्राचीनयोगीपुत्रा-
 त्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राश्नीपुत्रादामुरि-
 वासिनः प्राश्नीपुत्र आसुरायणादामुरायण आसुरेरासुरिः ॥ २ ॥

2 From Atreyiputra,

13. Atreyiputra from Gautamīputra,
14. Gautamīputra from Bhāradvājīputra,
15. Bhāradvājīputra from Pārāśarīputra,
16. Pārāśarīputra from Vātsīputra,
17. Vātsīputra from Pārāśarīputra,
18. Pārāśarīputra from Vārākārūṇīputra,
19. Vārākārūṇīputra from Vārākārūṇīputra,
20. Vārākārūṇīputra from Āṭababhāgīputra,
21. Āṭababhāgīputra from Sauṇḍīputra,
22. Sauṇḍīputra from Sāṅkṛitīputra,
23. Sāṅkṛitīputra from Ālambayanīputra,
24. Ālambayanīputra from Ālambīputra,
25. Ālambīputra from Jāyantīputra,
26. Jāyantīputra from Māṇḍukāyanīputra,
27. Māṇḍukāyanīputra from Māṇḍukīputra,
28. Māṇḍukīputra from Sāṇḍilīputra,

29. Sāṇḍilīputra from Rāthitarīputra,
30. Rāthitarīputra from Bhālukīputra,
31. Bhālukīputra from Kraunchikīputrau,
32. Kraunchikīputrau from Vaidābhritīputra 1,
33. Vaidābhritīputra from Kārsakeyīputra 2,
34. Kārsakeyīputra from Prāchinayogīputra,
35. Prāchinayogīputra from Sānjīvīputra,
36. Sānjīvīputra from Prā-nīputra Āsurivāsin,
37. Prāśnīputra Āsurivāsin from Āsurāyana,
38. Āsurāyana from Āsuri,
39. Āsuri,—438.

MANTRA VI. 5. 3.

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण उपवे-
शेरुपवेशिः कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो बाध्योगा-
ज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्का-
श्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः कश्यपान्नै-
ध्रुवेः कश्यपो नैध्रुविर्वाचो वागम्भिरया अम्भिरयादित्यादादि-
त्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्या-
यन्ते ॥ ३ ॥

3 From Yājñavalkya,

40. Yājñavalkya from Uddālaka,
41. Uddālaka from Aruṇa,
42. Aruṇa from Upaveśi,
43. Upaveśi from Kuśri,
44. Kuśri from Vājaśravas,
45. Vājaśravas from Jihvāvat Vadhyoga,
46. Jihvāvat Vadhyoga from Asita Vārṣagana,
47. Asita Vārṣagana from Harita Kaśyapa,
48. Harita Kaśyapa from Silpa Kaśyapa,
49. Silpa Kaśyapa from Kaśyapa Naidhruvi,
50. Kaśyapa Naidhruvi from Vāk,

51. Vāk from Ambhīni,

52. Ambhīni from Āditya, the Sun.

As coming from Āditya, the Sun, these pure Yajus verses have been proclaimed by Yajñavalkya Vājasneya.—439.

MANTRA VI. 5. 4.

समानमा सांजीवीपुत्रात्सांजीवीपुत्रो माण्डूकायनेर्माण्डू-
कायनिर्माण्डव्यान्माण्डव्यः कौत्सात्कौत्सो माहित्येर्माहित्यिर्वा-
मकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छाण्डिल्यो वात्स्याद्रात्स्यः
कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचा राजस्तम्बायनस्तु-
रात्कावषेयानुरःकावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म स्वयं-
भुव्रह्मणे नमः ॥ ४ ॥

इति षष्ठे पञ्चमं ब्राह्मणम् ॥ ५ ॥

॥ इति बृहदारण्यकोपनिषत्समाप्ता ॥

4. The same as far as Sâñjiviputra (No. 36), then
 36. Sâñjiviputra from Mânḍukâyani,
 37. Mânḍukâyani from Mânḍavya,
 38. Mânḍavya from Kautsa,
 39. Kautsa from Mâhitthi,
 40. Mâhitthi from Vâmakakṣâyana,
 41. Vâmakakṣâyana from Sâṇḍilya,
 42. Sâṇḍilya from Vatsya,
 43. Vatsya from Kuśri,
 44. Kuśri from Yajñavachas Râjastambâyana,
 45. Yajñavachas Râjastambâyana from Tura Kâvaseya,
 46. Tura Kâvaseya from Prajâpati,
 47. Prajâpati from Brahman,
 48. Brahman is Svayambhu, self-existent.
- Adoration to Brahman. 440.

Here ends the Fifth Brâhmaṇam, Here ends the Brihadâraṇyaka Upanisad.

PEACE CHANT.

ॐ पूर्णमदःपूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्ण-
मादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः॥

ॐ Om. पूर्ण Pūrṇam, full. अदस् Adas, that; the Root-form from which all avatāras descend. पूर्ण Pūrṇam, full. इदम् Idam, 'this; the avatāra-form. पूर्णात् Pūrṇāt, from the full (the Root-form). पूर्णस्य Pūrṇasya, of the Full (the Root-form). उदच्यते Udachyate, comes out. पूर्णमादाय Pūrṇam, the full (the avatāra-form). अदाय Ādāya, grasping; withdrawing in Himself; uniting. पूर्णमेवावशिष्यते Pūrṇam, the Full (the Root-form). एव Eva, alone. अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatāra-form) is full; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

MADHYA'S COMMENTARY.

Madhya concludes his commentary on the Bṛihadāraṇyaka Upaniṣad by Salutations to God.

"I worship Him who is Ever Blissful, Incomparable, the Supreme, the Unborn, All-pervading, Ever steady, Omniscient, behind every act of cognition, Free from all taints, full of all auspicious qualities, the Infalible and Eternal; who is the cause of the creation, destruction and preservation of the universe as well as of imparting the true Divine knowledge, and who is ever my dearest comrade and friend."

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this Commentary written by him is authoritative, because he is one of the Aptas or the perfect. He is, in fact, an incarnation of Vāyu or Christ.

In the verses of the Veda, there are described three Divine forms (incarnations) of Vāyu (see Rīgveda I. 141. 1—5). The third of those forms has composed this Commentary, explaining it as describing Hari. The archetypal form of Vāyu, of which these are the various avatāras, consists of power and wisdom. By the command of God, these qualities appear fully in the avatāra-forms of Vāyu, the mighty, the supporter and mover of the universe. His first form or avatāra is as Hanumat, who carried the message of Rāma (to Sītā), or who ever obeys the words of Rāma. The second form is that of the warrior Bhīma, who destroyed the army of the Kurus. His third form is that of Anandatīrtha, called also Madhya, who has composed this Commentary.

Hanuman is to be known as the first manifestation of Vāyu. He is the accomplisher of the acts desired by the God (Rāma), and he stands perpetually in the presence of the Lord (ready to carry out His Commands).

The second form of Vāyu is Bhīma, who is the devourer of large quantities of food, and the destroyer of the demon Pritanā.

The third manifestation is Pārṇa Prajña (Madhva himself), renowned as Ānandatīrtha.

The word दश (daśa) in the R̥gveda Mantra I. 141. 2, quoted below, means all or Infinite; and so the word दश प्रमति means Ten or Infinite Wisdom. The word प्रमति is equivalent to प्रज्ञा or wisdom; and so दश प्रमति of the Veda really refers to me, because दशय = पूर्णे and प्रमति = प्रज्ञा. The whole word is equal to पूर्णे प्रज्ञा.

NOTE.—The words सप्तविंशतु सादयु also mean the seven revelations of God to man, *viz.*, the four Vedas and Itihāsas, Purāṇas and Pañcharātras, which include the Tantras also.

When Hari, on account of the advent of the Kaliyuga becomes hidden from the sight of man, and when men began to assert that the world is false—without any foundation in reality—and that there is no such being as Īśvara, but that Jīva is Brahma, then the third manifestation of Vāyu took place, *viz.*, Madhva came on earth and he established the glory and greatness of Viṣṇu. He explains that the words “Brahman being निर्गुण” do not mean that God has no qualities but that He has qualities which are *nir* or hidden, that is, not easily known to all. Thus Vāyu has three Avatāras, first, in the Tretā Yuga, the second, in the Dvāpara and the third, in the Kali age. The Lord of all lords—the Supreme Viṣṇu—is the guide in all these avatāras and their leader; they merely carry out His commands. Viṣṇu is called Swayambhu as well as Brahman, Salutations to that Supreme Brahman.

These three forms of Vāyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of hope to the desponding soul (Sītā), when she is frightened by the terrors and temptations of the world, namely, of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul, thus encouraged and hopeful, becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vāyu takes place now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Rāvaṇa or Duryodhana, that the second manifestation of Vāyu takes place. The Christ comes now, not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel, the gentle, but Michael, the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ānandatīrtha, the bliss-giving saviour, as Pūrṇaprajña, the perfect wisdom. In this aspect, the Vāyu teaches the soul the mysteries of God-head, and ultimately leads her

to the presence of her Lord. In fact, the exoteric forms given in the sacred books also conceal this allegory. The first form is that of Hanumat, or a big semi-human ape, docile but ferocious; the second is that of a man as warrior, Bhîma, the destroyer of the army of the Kurus. The third is that of Pûrnaprajña, the perfect wisdom, the teacher who is superman.

Madhva now explains the five verses of the Rigveda, and shows how they refer to the three forms of Vāyu. Generally, these verses are taken to mean three forms of Agni:—the celestial fire, as manifested in the sun; astral fire, as seen in the lightning and the terrestrial fire, as we find it on the altar and hearth. These verses, as explained by Sâyana, hardly give any sensible meaning. We give Griffith's translation below:—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto, successful is the hymn: the songs of sacrifice have brought Him, as they flow.

Wonderful, rich in nourishment, He dwells in food; next, in the seven auspicious Mothers, is His home. Thirdly, that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength: when Matarisvan rubbed forth him, who lay concealed, for mixture of the sweet drink, in the days of old.

When from the Highest Father (Dyaus) he is brought to us, amid the plants he rises hungry, wondrously. As both together (Lakṣmī and Nārāyaṇa) join to expedite his birth, most youthful he is born, resplendent in his light.

Then also entered he the Mothers (the Waters), and in them, pure and uninjured, he increased in magnitude. As to the first he rose, the vigorous form of old, so now he runs among the younger lowest ones (the plants in which also he dwells).

The translation of these verses, according to Madhva, are given below:—

वटिस्थो तद्रूपेधायि दर्शितम् देवस्य भर्गः सहस्रो यतोऽजनि ।

यदीमुपह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥—Rig. I. 141. 1.

वट् Baṭ, strong. इत्था Itthā, thus. तत् Tat, that. रूपे Vapuse, for the sake of body (for the sake of getting three bodies). अधायि Adhāyi, the god placed or sent, or established. दर्शितम् Darśatam, fair, beautiful, full of wisdom. देवस्य Devasya, of the god; of Vāyu. भर्गः Bhargah, supporting (bhar), and moving (gah) through the universe. सहस्रः Sahasrah, of the powerful. यतः Yatah, from whom, from the Lord. अजनि Ajani, was born. यदीम् Yat-im, who alone. उपह्वरते Upahvarate, stands near Rāma, to obey his commands. साधते Sādhathe, who accomplishes all the works of Rāma. मतिः Matih, wisdom, Hanumat is called matih, because hanu means mati. ऋतस्य Ritasya, of the True, of Rāma. धेनाः Dhenāḥ, words. अनयन्त Anayanta, he carried to Sita or to mankind. सस्रुतः Sasrutah, flowing with nectar.

Of the powerful God Vāyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat), who stands near the throne of the Lord and fulfils all his commands, and who carries the life-giving words of the True to (Sita or to mankind).

NOTE.—The first function of Vāya or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul, as Hanumat carried the words of Rāma to Sītā.

पुक्षो वपुः पितुमान्नित्य आशये द्वितीयमासत्प्रशिवानु मावपु ।

तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त्येषणः ॥ Rig. I. 141. 2.

पुषः Priṣṣaḥ, the destroyer of the hostile army (pri. army, pritana, kṣaḥ, destroyer kṣaya kārakah). वपुः Vapuḥ, body incarnation. पितुमान् Pitumān, rich in nourishment. नित्यः Nityaḥ, always. आशये Āśaye, dwelling, sleeping, in the home, who ponders over constantly. द्वितीयम् Dvitiyam, the second form. आ Â, always. सप्तविश्वानु Saptaviśvānu, in the seven auspicious. मावपु Mātripu, in the measurers. तृतीयम् Tṛitiyam, the form. अस्या Asya, of him; of Vāyu. वृषभस्य Vṛiṣabhasya, of the bull; of the best, of the strong one दोहसे Dohase, for the sake of milking out wisdom. दशप्रमतिं Daśapramatiṁ, ten wisdom, infinite wisdom, called पार्नप्राज्ञम् Pārnaprajñam. जनयन्ता Janayanta, produced. येषणः Yoṣaṇaḥ, women; virgins.

His incarnation, as the destroyer of the hosts; is his second form, rich with food, this eternal one sleeps in the home of the seven measurers

The third form of this powerful Vāyu is assumed, in order to give the milk of wisdom to mankind. This is the ten measured form, called the Pārnaprajña, which the virgins immaculately conceive.

NOTE.—The second Avatāra of Vāyu is Bhīma, the Terrible, the Destroyer of the army of the Satanic host. In this form, he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps them fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vāyu or Christ is that which is called Madhva or Pārnaprajña or Ānanda-tīrtha. This is the human aspect or incarnation of Christ, born of women—janayanta yoṣaṇaḥ. This incarnation is called daśapramatiṁ or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vṛiṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदौ बुध्नन्महिषस्य वर्षस ईशानासः शवसा क्रन्तसूरयः ।

यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिखा मथायति ॥ Rig. I. 141. 3.

निः Niḥ, (a particle to be joined with the verb kranta). यत् Yat, because. ईन् Īm, alone, even. बुध्नन् Budhnāt, from the wisdom. महिषस्य Mahiṣasya, of the mighty Lord, possessed of the six attributes. वर्षसः Varpaśaḥ, the attributes of adorableness (var varaniya), protectiveness (pa palaka). ईशानासः Īśānāsaḥ, the devas called Rudra, &c. शवसा Śavaśā, with ease, with joy. क्रन्त Kranta, or akranta, knew. सूरयः Sūrayaḥ, the wise one. यत् Yat, who. ईन् Īm, alone. अनु Anu, after. प्रदिवः Pradivoh, of great refulgence. मध्वः Madhvaḥ, Madhva. आधवे Ādhave, for the sake of making him their full Lord. गुहासन्तम् Guhāsantam, dwelling in the cavity; concealed from those who hold that the Jīva and the Lord are one. मातरिखा Mātariavā, Vāyu; the virgin's child. मथायति Mathāyati, rubs forth, establishes by reasons and scriptural proofs.

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vāyu), who alone, full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mātariśvā to rub forth him who lies concealed (as fire is produced by rubbing the sticks).

NOTE.—Mātariśvā, the son of the virgin, or Vāyu, in his incarnation as Madhva, has the function of revealing the guhāsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna, the wise one, from whom all cosmic Rulers (iśānas) and world teachers (surayah) learn about the might and glory of the Lord, called the mahīśah, the possessor of the six manas.

प्रयत्पितुः परनात्नीयतेपर्यापृष्टुधो वीरुधो दंसु रोहति ।

उभायदस्य जनुषं यदिन्वत आदिचबिष्टो अभवदृण शुचिः ॥ Rig. I. 141. 4.

प्र Pra, a prefix to be joined with the succeeding verb, रोहते. यत् Yat, which, viz., the three manifestations. पितुः Pituh, from the Father or the progenitor. परनात्, Paramāt, from the highest, qualifying the noun Pituh. परनात् पितुः, therefore, means from the highest father, viz., from Viṣṇu. (म) नीयते (Pra) Niyate, is brought down or sent down in its highest manifestation. परि Pari, a prefix to be joined to the succeeding verb, रोहति. आ Â, also a prefix to the same verb, रोहति. पृष्टुधः Prik-sudhaḥ, hungry. वीरुधः Vīrudhaḥ, plants, metaphorically used for the questions put by his antagonists in controversy. दंसु Damsu, in (or with) his teeth. (परिआ) रोहति (Pari Â) rohati, grinds very fine or puts in his teeth.

The whole of the first line thus means when this third avatāra is sent down from his supreme father. Viṣṇu, it is with the object of grinding with his teeth all the questions of his adversaries, that is, to defeat all his adversaries in controversy, as a hungry man eats succulent herbs quickly.

उभा Ubhā, both, viz., Lakṣmi and Nārāyaṇa. यत् Yat, because. अस्य Asya, his (i.e., of Madhva). जनुषं Januṣam, birth or avatāra. यत् Yat, when. इन्वतः Invataḥ, joined together to send. आत् Ât, from them both, i.e. from Lakṣmi and Nārāyaṇa. इत्, It, a mere particle. यविष्ठः Yaviṣṭaḥ, most youthful or junior. अभवत् Abhavat, became. दृण, Ghṛiṇā, through mercy or pity. शुचिः Suchiḥ, pure.

The second line thus means "since these two (Lakṣmi and Nārāyaṇa) combine together to send Madhva, the third avatāra, on earth—hence, to the mercy of these two, his birth on earth, through his physical mother is *Suchi* or pure or immaculate, and so his mother or he did not feel the throes of birth."

"When from the highest Father, he (Madhva) is brought down, it is with the object of answering all the questions of his adversaries, just as a hungry man grinds with his teeth, soft and succulent herbs. Since both Nārāyaṇa and Lakṣmi join together to expedite his birth, hence this most youthful (Madhva) is born pure, through their kindness. (His birth being this immaculate).

As of old, he explained the four Vedas, so in later times he explained the newer revelations, contained in the other [three inferior ones]."

NOTE.—This explains the seven mothers of Vāyu, viz., the four Vedas and the three others, Itihāsas, Purāṇas and Pañcharātras.

आदिन्मातृराविशद्यास्वा शुचि र्हिंस्य मान उर्विया विवावृधे ।

अनुयत्पूर्वा अरुहस्तनाजुवेनि नय्यसीस्व वरासु धावते ॥ Rig. I. 141. 5.

आत् इत् āt, it, from अ, God [may be from Lakṣmi and Nārāyaṇa] alone. Because वायु was sent to Earth by the divine command. Therefore, he had to suffer from no birth pangs. मातः Mātrih, in the mothers. (आ)—अविसत् (Ā) avsiat, entered. यासु Yāsu, in whom. आ—शुचिः Ā—Śūchih, perfectly pure, immaculate. अहिंस्यमानः Ahimsyamānaḥ, uninjured; not suffering the pangs of dwelling in the womb. उर्विया Urviyā, in magnitude greatly, or the great pains of dwelling in the womb. वि—वृधे Vi—vavridhe, increased. Since he entered [the womb of] the Mothers (in his various incarnations), by command of the deity, he was not injured by the great pains of birth, and he increased [in glory]. अनु Anu. afterwards. यत् Yat, because. पूर्वाः Pūrvāḥ, in the previous, viz., the four Vedas, Rik and others. अरुहत् Aruhat, he grew. सनाजुवः Sanā-ajuvāḥ, always establishing [the glory of the God-head]. नि Ni, a particle, qualifying धावते dhāvate. (नि) धावते (Ni) dhāvate, he runs, that is, he explains according to the rules of exegetics. नय्यसीषु Navyasiṣu, in the new, namely, the new Revelation given in Itihāsas, Purāṇas and Pañcharātras. अवरसु Avarāsu, the lower ones, because they are posterior in time to the four Vedas.

Since he entered the mothers under divine command, therefore he dwelt in them, increasing uninjured and pure. As he had explained the prior revelation of old, so now he explains the newer and posterior revelations.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom. The word mati also means he who possesses wisdom.

Therefore, when the Rīgveda uses the words "Yadim upahvara te sādhatē matiḥ," it refers to Hanumat; similarly, the words "Ritasya dhenā anayanta sa (su)-srutah," mean he who carries (anayanta) the words (dhenā) of Rāma, the ever truthful (su-ritasya) to Sītā.

The words "Saptaśivāsu mātṛiṣu" refer to Bhīma. The word Bhīma means, literally, he who supports all authorities, true sciences (bhi bhrita, supported, mā pramāṇāni, authorities). The word mātaraḥ means measurer of authoritative words. The word saptaśivā refers to the seven authoritative Scriptures, namely, the four Vedas, Purāṇa, Itihāsa, and Pañcharātra. He who rests or constantly studies these seven is Bhīma.

The word Madhva, in the third verse, is composed of two words, madhu, meaning sweet or ānanda, and va, meaning gīrtha or the scripture

or the teachings. He whose teachings are ever sweet, is called Madhva or Ânanda-tīrtha. Thus Madhva and Ânanda-tīrtha literally mean the same thing. This is the third body of Vāyu.

NOTE.—Madhva not wishing to finish the book by describing his own glory, ends it by the following salutation to God :—

“Salutation to that Beloved Viṣṇu, who is Omniscient, Infinitely Auspicious, Full, Abode of infinite good qualities, Eternal, dwells in the lotus-like temple of the heart of Ânandatīrtha.

He who knows these three forms of the mighty Spirit (Vāyu), as described in this Vedic hymn, understands through His grace all the Vedas and all the truths. Thus it is in the book called “Sadbhāva.”

He whose name is Ânandatīrtha and who is the third incarnation of Vāyu, who is also called Pūrṇaprajña, has composed this Commentary (and not I). May it be acceptable to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Viṣṇu again, yea over and over again.

FINISH.

Alphabetical Index of the Mantras.

| अ | PAGE. |
|--|-------|
| अक्षये स्वाहेत्यग्नौ हुत्वा ... VI. iii. 3 | 685 |
| अत्र पिताऽपिता भवति ... IV. iii. 22 | 483 |
| अथ कर्मणामात्मेत्येतदेवा ... I. vi. 3 | 168 |
| अथ चक्षुरत्यवहत्तद्यदा ... I. iii. 14 | 46 |
| अथ अथो वाव लोका ... I. v. 16 | 151 |
| अथ मनोऽत्यवहत्तद्यदा ... I. iii. 16 | 47 |
| अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो ... VI. iv. 15 | 701 |
| अथ य इच्छेत्पुत्रो मे पण्डितो जायेत ... VI. iv. 18 | 701 |
| अथ य इच्छेत्पुत्रो मे श्यामो ... VI. iv. 16 | 701 |
| अथ य इच्छेद्दुहिता मे पण्डिता ... VI. iv. 17 | 701 |
| अथ यदा सुपुत्रो भवति ... II. i. 19 | 183 |
| अथ यद्युदक आत्मानं ... VI. iv. 6 | 699 |
| अथ यस्य जायामातृवं ... VI. iv. 13 | 701 |
| अथ यस्य जायायै ... VI. iv. 12 | 700 |
| अथ यामिच्छेद्द्वीतेति ... VI. iv. 11 | 700 |
| अथ यामिच्छेन्न गर्भं दधीतेति ... VI. iv. 10 | 700 |
| अथ ये यज्ञेन दानेन ... VI. ii. 16 | 676 |
| अथ रूपाणां चक्षुरित्येतदेवा ... I. vi. 2 | 167 |
| अथ वऽशः पौतिमापोपुत्रः ... VI. v. 1 | 704 |
| अथ वऽशः पौतिमाष्यो ... II. vi. 1 | 235 |
| अथ वऽशः पौतिमाष्यो ... IV. vi. 1 | 592 |
| अथ श्रोत्रमत्यवहत्तद्यदा ... I. iii. 15 | 46 |
| अथ ह चक्षुरुचुः ... I. iii. 4 | 38 |
| अथ ह प्राण उत्क्रमिष्यन् ... VI. i. 13 | 658 |
| अथ ह प्राणमत्यवहत्स यदा ... I. iii. 13 | 45 |
| अथ ह प्राणमृचुस्त्वं उद्गायेति ... I. iii. 3 | 37 |
| अथ ह मन ऊचुः ... I. iii. 6 | 40 |
| अथ ह याज्ञवल्क्यस्य द्वे भार्ये ... IV. v. 1 | 574 |
| अथ ह वाचक्रव्यूवाच ... III. viii. 1 | 311 |
| अथ ह श्रोत्रमृचुः ... I. iii. 5 | 39 |

| | | | |
|--|-----|-----|-----|
| अथ हेममासस्य प्राण मूचुः ... I. iii. 7 | ... | ... | 41 |
| अथ हैनमसुरा ऊचुः ... V. ii. 3 | ... | ... | 601 |
| अथ हैनमुद्दालक आरुणिः ... III. vii. 1 | ... | ... | 291 |
| अथ हैनमुषस्तश्चाक्रायणः ... III. iv. 1 | ... | ... | 265 |
| अथ हैनं कर्होळं कौषीतकेयः ... III. v. 1 | ... | ... | 272 |
| अथ हैनं गार्गी वाचक्नवी ... III. vi. 1 | ... | ... | 283 |
| अथ हैनं जारत्कारव ... III. ii. 1 | ... | ... | 252 |
| अथ हैनं भुज्युर्लाह्यायनिः ... III. iii. 1 | ... | ... | 261 |
| अथ हैनं मनुष्याः ऊचुः ... V. ii. 2 | ... | ... | 600 |
| अथ हैनं विदग्धः शाकल्यः ... III. ix. 1 | ... | ... | 333 |
| अथ होवाच ब्राह्मणा भगवन्तो ... III. ix. 27 | ... | ... | 357 |
| अथातः पवमानानामेवाभ्यारोहः ... I. iii. 28 | ... | ... | 57 |
| अथातः संप्रतिर्यदा ... I. v. 17 | ... | ... | 152 |
| अथातो व्रतमामांसा ... I. v. 21 | ... | ... | 156 |
| अथात्मनेऽन्वाद्यमागायद्यद्वि ... I. iii. 17 | ... | ... | 47 |
| अथाधिदैवतं ज्वलिष्याम्येवाहमित्यग्निर्दध्रे ... I. v. 22 | ... | ... | 158 |
| अथाध्यात्मसिद्धमेव मूर्तं ... II. iii. 4 | ... | ... | 194 |
| अथाभिप्रातरवे स्थालीपाकावृताज्यम् ... VI. iv. 19 | ... | ... | 702 |
| अथामूर्तं प्राणश्च यश्चायमन्तरा ... II. iii. 5... | ... | ... | 195 |
| अथामूर्तं वायुश्चान्तरिक्षं ... II. iii. 9 | ... | ... | 194 |
| अथास्य दक्षिणं कर्णमभिनिधाय ... VI. iv. 25 | ... | ... | 703 |
| अथास्य नाम करोति ... VI. iv. 26 | ... | ... | 703 |
| अथास्य मातरमभिमन्त्रयते ... VI. iv. 28 | ... | ... | 703 |
| अथास्या ऊरु विहापयति ... VI. iv. 21 | ... | ... | 702 |
| अथेत्यभ्यमन्थतल मुखाच्च ... I. iv. 6 | ... | ... | 66 |
| अथैतद्द्वामेऽक्षणि पुरुषरूपमेवास्य ... IV. ii. 3 | ... | ... | 426 |
| अथैतस्य प्राणस्थापः शरीरं ... I. v. 13 | ... | ... | 148 |
| अथैतस्य मनसो द्यौः शरीरं ... I. v. 12 | ... | ... | 147 |
| अथैनमग्नये ... VI. ii. 14 | ... | ... | 674 |
| अथैनमभिस्पृशति ... VI. iii. 4 | ... | ... | 687 |
| अथैनमाचामति ... VI. iii. 6 | ... | ... | 688 |
| अथैनमुद्यच्छत्यामऽस्यामऽहि ते ... VI. iii. 5... | ... | ... | 688 |
| अथैनं मात्रे प्रदाय ... VI. iv. ... 27 | ... | ... | 703 |
| अथैनं वसत्योपमन्त्रयाचक्रे ... VI. ii. 3 | ... | ... | 667 |
| अथैनमभिपद्यते ... VI. iv. 20 | ... | ... | 702 |
| अथैष इलोको भवति ... I. v. 23 | ... | ... | 159 |

| | | | |
|--|-----|-----|-----|
| अथो अयं वा आत्मा सर्वेषां भूतानां ... I. v. 10 | ... | ... | 97 |
| अद्भ्यश्चैनं चन्द्रमसश्च दैवः ... I. v. 20 | ... | ... | 155 |
| अनन्दा नाम ते लोका ... IV. iv. 11 | ... | ... | 554 |
| अन्धं तमः प्रविशन्ति ... IV. iv. 10 | ... | ... | 553 |
| अन्नं ब्रह्मेत्येक आहुः ... V. xii. 1 | ... | ... | 625 |
| अयमग्निः सर्वेषां भूतानां ... II. v. 3 | ... | ... | 219 |
| अयमग्निर्वैश्वानरो ... V. ix. 1... | ... | ... | 618 |
| अयमाकाशः सर्वेषां भूतानां ... II. v. 10 | ... | ... | 224 |
| अयमात्मा सर्वेषां भूतानां ... II. v. 14 | ... | ... | 227 |
| अयमादित्यः सर्वेषां भूतानां ... II. v. 5 | ... | ... | 220 |
| अयं चन्द्रः सर्वेषां भूतानां ... II. v. 7 | ... | ... | 221 |
| अयं धर्मः सर्वेषां भूतानां ... II. v. 11 | ... | ... | 224 |
| अयं वायुः सर्वेषां भूतानां ... II. v. 4 | ... | ... | 219 |
| अयं वै लोकोऽग्निर्गौतम ... VI. ii. 11 | ... | ... | 672 |
| अयंस्तनयितुः सर्वेषां भूतानां ... II. v. 9 | ... | ... | 223 |
| असौ वै लोकोऽग्निर्गौतम ... VI. ii. 9 | ... | ... | 671 |
| अस्तमित आदित्ये याज्ञवल्क्य किञ्चोतिरेवायं ... IV. iii. 3 | ... | ... | 433 |
| अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किञ्चोतिरेवायं ... IV. iii. 4 | ... | ... | 434 |
| अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किञ्चोतिरेवायं ... IV. iii. 5 | ... | ... | 435 |
| अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किञ्चोतिरेवायं ... IV. iii. 6 | ... | ... | 436 |
| अहर्वा अश्वं पुरस्तात् ... I. i. 2 | ... | ... | 6 |
| अहल्लिकेति होवाच याज्ञवल्क्यः ... III. ix. 25 | ... | ... | 354 |

आ.

| | | | |
|---|-----|-----|----------|
| आकाश एव यस्याऽऽयतनः ... III. ix. 13 | ... | ... | 343 |
| आग्निवेद्यादाग्निवेद्यो ... II. vi. 2, vi. 2 | ... | ... | 236, 592 |
| आत्मानं चेद्विजानीयादयमस्मीति पुरुषः ... IV. iv. 12 | ... | ... | 555 |
| आत्सैवेदमग्र आसीत्पुरुषविधः ... I. iv. 1 | ... | ... | 63 |
| आत्सैवेदमग्र आसीदेक एव ... I. v. 11 | ... | ... | 98 |
| आत्रेयीपुत्रादात्रेयीपुत्रो ... VI. v. 2 | ... | ... | 704 |
| आप एव यस्याऽऽयतनम् ... III. ix. 16 | ... | ... | 345 |
| आप एवेदमग्र आहुः ... V. v. 1 | ... | ... | 608 |
| आपो वा अर्कस्तद्यदा ... I. ii. 2 | ... | ... | 14 |
| आराममस्य पश्यन्ति ... IV. iii. 14 | ... | ... | 469 |

इ.

PAGE.

| | | | |
|--|-----|-----|-----|
| इदं मानुषं सर्वेषां भूतानां ... II. v. 13 | ... | ... | 226 |
| इदं वै तन्मधु दध्यङ्गं पश्यन्नवोचत् । अथावैष्णवायाश्विना ... II. v. 17 | ... | ... | 229 |
| इदं वै तन्मधु पश्यन्नवोचत्तद्वा नरा सनये ... II. v. 16 | ... | ... | 228 |
| इदं वै तन्मधु पश्यन्नवोचत्पुरश्चके द्विपदः ... II. v. 18 | ... | ... | 230 |
| इदं वै तन्मधु पश्यन्नवोचत् । रूपं रूपं ... II. v. 19 | ... | ... | 231 |
| इदं सत्यं सर्वेषां भूतानां ... II. v. 12 | ... | ... | 225 |
| इन्धो ह वै नानैव ... IV. ii. 2... | ... | ... | 425 |
| इमा आपः सर्वेषां भूतानां ... II. v. 2 | ... | ... | 218 |
| इमा दिशः सर्वेषां भूतानां ... II. v. 6 | ... | ... | 221 |
| इमावेव गौतमभरद्वाजावयमेव ... II. ii. 4 | ... | ... | 190 |
| इयं पृथिवी सर्वेषां भूतानां ... II. v. 1 | ... | ... | 217 |
| इयं विद्युत्सर्वेषां भूतानां ... II. v. 8 | ... | ... | 222 |
| इहैव सत्तोऽथ विद्मः ... IV. iv. 14 | ... | ... | 556 |

उ.

| | | | |
|--|-----|-----|-----|
| उक्तं प्राणो वा उक्तं ... V. xiii. 1 | ... | ... | 628 |
| उषा वा अश्वस्य मेध्यस्य शिरः ... I. i. 1 | ... | ... | 1 |

ऋ.

| | | | |
|--------------------------|-----|-----|-----|
| ऋचो यजूंषि ... V. xiv. 2 | ... | ... | 632 |
|--------------------------|-----|-----|-----|

ए.

| | | | |
|--|-----|-----|-----|
| एकधैवानुद्गृह्यमेतदप्रमेयं ... IV. iv. 20 | ... | ... | 561 |
| एकीमवति न पश्यति ... IV. iv. 2 | ... | ... | 521 |
| एतद्ध वै तज्जनको ... V. xiv. 9 | ... | ... | 638 |
| एतद्ध्रस्म वै तद्विद्वानुद्वाक ... VI. iv. 4 | ... | ... | 699 |
| एतद्वै परमं तपो ... V. xi. 1 | ... | ... | 623 |
| एतमु ह्यै चूलो ... VI. iii. 10 | ... | ... | 692 |
| एतमु ह्यै जानकिरायस्थुः ... VI. iii. 11 | ... | ... | 692 |
| एतमु ह्यै मधुकः ... IV. iii. 9 | ... | ... | 691 |
| एतमु ह्यै वाजसनेयो ... VI. iii. 8 | ... | ... | 691 |
| एतमु ह्यै सत्यकामो ... VI. iii. 12 | ... | ... | 693 |
| एतस्य वा अक्षरस्य प्रशासने ... III. viii. 9 | ... | ... | 317 |
| एष उ एष वृहस्पतिर्वाग्वै ... I. iii. 20 | ... | ... | 51 |
| एष उ एष ब्रह्मणस्पतिः ... I. iii. 21 | ... | ... | 51 |
| एष उ एष साम वाग्वै ... I. iii. 22 | ... | ... | 51 |
| एष उ वा उद्गीथः ... I. iii. 23 | ... | ... | 53 |

| | | | | |
|--|-----|-----|-----|-----|
| एष प्रजापतिः ... V. iii. 1 ... | ... | ... | ... | 603 |
| एषां वै भूतानां पृथिवी ... VI. iv. 1 ... | ... | ... | ... | 698 |
| ओ३ कतोस्मर कृतस्मर ... V. v. 4 ... | ... | ... | ... | 648 |

क.

| | | | | |
|---|-----|-----|-----|-----|
| कतम आत्मेति । योऽयम् विज्ञानमयः ... IV. iii. 7 ... | ... | ... | ... | 437 |
| कतम आदित्या इति ... III. ix. 5 ... | ... | ... | ... | 336 |
| कतम इन्द्रः कतमः प्रजापतिः ... III. ix. 6 ... | ... | ... | ... | 337 |
| कतमे ते त्रयो देवा ... III. ix. 8 ... | ... | ... | ... | 338 |
| कतमे रुद्रा इति ... III. ix. 4 ... | ... | ... | ... | 336 |
| कतमे वसव इत्यग्निश्च ... III. ix. 3 ... | ... | ... | ... | 335 |
| कतमे षडित्यग्निश्च ... III. ix. 7 ... | ... | ... | ... | 338 |
| कस्मिन्तु त्वं चात्मा ... III. ix. 26 ... | ... | ... | ... | 355 |
| काम एव यस्यायतनः ... III. ix. 11 ... | ... | ... | ... | 341 |
| किं देवतोऽस्यामुदीच्यां ... III. ix. 23 ... | ... | ... | ... | 352 |
| किं देवतोऽस्यां दक्षिणायां ... III. ix. 21 ... | ... | ... | ... | 350 |
| किं देवतोऽस्यां ध्रुवायां ... III. ix. 24 ... | ... | ... | ... | 354 |
| किं देवतोऽस्यां प्रतीच्यां ... III. ix. 22 ... | ... | ... | ... | 351 |
| किं देवतोऽस्य मुदीच्यां ... III. ix. 23 ... | ... | ... | ... | 352 |
| क्षत्रं प्राणो वै क्षत्रं प्राणो ... V. xiii. 4 ... | ... | ... | ... | 630 |

घ.

| | | | | |
|--|-----|-----|-----|----------|
| घृतकौशिकाद् तु कौशिकः ... II. vi. 3, and IV. vi. 3 ... | ... | ... | ... | 237, 593 |
|--|-----|-----|-----|----------|

च.

| | | | | |
|---|-----|-----|-----|-----|
| चक्षुर्वै ग्रहः ... III. ii. 5 ... | ... | ... | ... | 254 |
| चक्षुर्होषकाम ... VI. i. 9 ... | ... | ... | ... | 655 |
| चतुरीदुर्बरो भवत्यौदुम्बरः VI. iv. 13 ... | ... | ... | ... | 693 |

ज.

| | | | | |
|---|-----|-----|-----|-----|
| जनको ह वैदेह आसांचके ... IV. i. 1 ... | ... | ... | ... | 394 |
| जनको ह वैदेहो बहुदक्षिणान ... III. i. 1 ... | ... | ... | ... | 240 |
| जनको ह वैदेहः कूर्वातु पावसपन्तुवाच ... IV. ii. 1 ... | ... | ... | ... | 424 |
| जनकं ह वैदेहं याज्ञवल्क्यो ... IV. iii. 1 ... | ... | ... | ... | 431 |
| जात एव न जायते ... III. ix. 28 (7) ... | ... | ... | ... | 361 |
| जातेऽग्निमुपसमाधायाङ्क आधाय ... VI. iv. 24 ... | ... | ... | ... | 703 |

| | | |
|--|-----|-----|
| जिह्वा वै ग्रहः... III. ii. 8 ... | ... | 255 |
| ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहा ... VI. iii. 2 ... | ... | 683 |

त.

| | | |
|--|-----|-----|
| तदभिमुखोदयु वा मन्त्रयेत्... VI. iv. 5 ... | ... | 699 |
| तदाहुर्यदयमेक इवैव... III. ix. 9 ... | ... | 339 |
| तदाहुर्यद्ब्रह्मविद्याया... I. v. 3 ... | ... | 85 |
| तदेतत्प्रेयः पुत्रात्प्रेये... I. v. 2 ... | ... | 82 |
| तदेतदहचाभ्युक्तम् । एष नित्यो महिमा... IV. iv. 23 ... | ... | 570 |
| तदेतद्ब्रह्म क्षत्रं विट् शङ्खः... I. v. 9 ... | ... | 94 |
| तदेतन्मूर्ते यदन्यत्... II. iii. 2... .. | ... | 193 |
| तदेते श्लोका भवन्ति । अणुः पन्था विततः... IV. iv. 8 ... | ... | 550 |
| तदेते श्लोका भवन्ति । स्वप्नेन... IV. iii. 11... .. | ... | 466 |
| तदेष्ट श्लोको भवति । अर्वाग्बिलश्चमस... II. ii. 3 ... | ... | 188 |
| तदेष्ट श्लोको भवति । तदेष्ट सक्तः सह कर्मणैति... IV. iv. 6 ... | ... | 543 |
| तदेष्ट श्लोको भवति । यदा सर्वे... IV. iv. 7 ... | ... | 547 |
| तद्यापि ब्रह्मदत्तश्चैकितानेयो... I. iii. 24 ... | ... | 54 |
| तद्धेदं तर्ह्यव्याकृतमासीत्... I. iv. 1 ... | ... | 73 |
| तद्यत्तत्सत्यमसौ... V. v. 2 ... | ... | 611 |
| तद्यथा तृणजलायुका तृणस्यान्तः... IV. iv. 3... .. | ... | 527 |
| तद्यथाऽनः सुसमाहितम्... IV. iii. 35 ... | ... | 513 |
| तद्यथा पेशस्कारी पेशसो... IV. iv. 4 ... | ... | 528 |
| तद्यथा महामत्स्य उमे कूले... IV. iii. 18 ... | ... | 477 |
| तद्यथा राजानमायान्तः... IV. iii. 37 ... | ... | 515 |
| तद्यथा राजानं प्रथियासान्तमुग्राः... IV. iv. 38 ... | ... | 518 |
| तद्यथाऽस्मिन्नाकाशे... IV. iii. 19 ... | ... | 477 |
| तद्वा अस्यैतदतिच्छन्दा... IV. iii. 21 ... | ... | 482 |
| तद्वा पतदं क्षरं गान्धहृष्टं... III. viii. 11 ... | ... | 319 |
| तद्वैतदेतदेव... V. iv. 1 ... | ... | 604 |
| तम एव यस्यायतनं... III. ix. 14 ... | ... | 344 |
| तमनवचर्चै वामन्यत ... I. ii. 8 ... | ... | 28 |
| तमेताः सप्तक्षितयः... II. ii. 2... .. | ... | 187 |
| तमेव धीरो विज्ञाय... IV. iv. 21 ... | ... | 561 |
| तस्मिन्नुक्तमुत नीलमाहुः... IV. iv. 9 ... | ... | 551 |
| तस्य प्राची दिक्प्राञ्चः प्राणा... IV. ii. 4 ... | ... | 428 |
| तस्य वा पतस्य पुरुषस्य... IV. iii. 9 ... | ... | 446 |

| | |
|--|-----|
| तस्य हैतस्य पुरुषस्य रूपं ... II. iii. 6 ... | 196 |
| तस्य हैतस्य साप्नो यः प्रतिष्ठां वेद... I. iii. 27 ... | 56 |
| तस्य हैतस्य साप्नो यः सुवर्णं वेद... I. iii. 26 ... | 56 |
| तस्य हैतस्य साप्नो यः स्वं वेद... I. iii. 25 ... | 55 |
| तस्या उपस्थानं गायत्र्यस्यैकपदी... V. xiv. 8 ... | 637 |
| तस्या वेदिरूपस्थो ... VI. iv. 3 ... | 699 |
| तस्यैव वाचः पृथिवी शरीरं... I. v. 11 ... | 147 |
| तान् हैतैः श्लोकैः पप्रच्छ ... III. ix. 28 ... | 358 |
| तान्द्वावाच ब्राह्मणा... III. i. 2... .. | 241 |
| ता वा अस्यैता हिता नाम नाड्यो... IV. iii. 20 ... | 478 |
| ताश्च हैतामेकं... V. xiv. 6 ... | 635 |
| ते देवा अथ वृक्षे तावद्वा... I. iii. 18 ... | 48 |
| ते य एवमेतद्विदुः... VI. ii. 15... .. | 675 |
| ते ह वाचमनुस्त्वं न उद्गायेति... I. iii. 2 ... | 35 |
| ते हेमे प्राणा अहश्च यसे... VI. i. 7 ... | 654 |
| ते होचुः क नु सोऽमृत... I. iii. 8 ... | 42 |
| तश्च हैतमुद्गालक... VI. iii. 7 ... | 690 |
| त्रयः प्राजापत्याः... V. ii. 1 ... | 599 |
| त्रयो लोका एत एव वागेवायं... I. v. 4 ... | 145 |
| त्रयो वेदा एत एव... I. v. 5 ... | 145 |
| त्रयं वा इदं नामरूपं कर्म... I. vi. 1 ... | 166 |
| जीण्यात्मनेऽकुर्वतेति मनो वाचं... I. v. 3 ... | 143 |
| त्वग्वै ग्रहः ... III. ii. 9 ... | 255 |
| त्वच पद्मास्य रुधिरं .. III. ix. 28 ... | 359 |

द.

| | |
|--|-----|
| दिवश्च नमादित्याच्च... I. v. 19 ... | 155 |
| देवाः पितरो मनुष्या एत एव... I. v. 6 ... | 145 |
| दृप्तवालाकिर्हानुवानो... II. i. 1... .. | 170 |
| द्वया इ प्राजापत्या देवाश्चासुराश्च... I. iii. 1 ... | 34 |
| द्वे वाव ब्रह्मणो रूपे मूर्ते... II. iii. 1 ... | 193 |

न.

| | |
|---|-----|
| न तत्रा रथा न रथयोगा... IV. iii. 10 ... | 452 |
| नैवेह किंचनान्न आसीत्... I. ii. 1 ... | 9 |

प.

| | |
|---|-----|
| पर्जन्या वा अग्निगैतम... VI. ii. 10 ... | 672 |
|---|-----|

| | | | | |
|--|-----|-----|-----|-----|
| पिता माता प्रजैत... I. v. 7 | ... | ... | ... | 146 |
| पुरुषो वा अग्निगौतम... VI. ii. 12 | .. | ... | ... | 673 |
| पूर्वमदः पूर्वमिदं... V. i. 1 | ... | ... | ... | 597 |
| पुषन्नेकवे यमसूर्य प्राजापत्य ... V. xv. 2 | ... | ... | ... | 645 |
| पृथिव्येव यस्यायतनं... III. ix. 10 | ... | ... | ... | 340 |
| पृथिव्यै चैनमग्नेश्च... I. v. 18 | ... | ... | ... | 154 |
| प्राणस्य प्राणमुत चक्षुषः... IV. iv. 18 | ... | ... | ... | 559 |
| प्राणेन रक्षन्नवरं कुलायं... IV. iii. 12 | ... | ... | ... | 468 |
| प्राणोऽपानो व्यान... V. xiv. 3 | ... | ... | ... | 632 |
| प्राणो वै ग्रहः... III. ii. 2 | ... | ... | ... | 253 |

व.

| | | | | |
|--|-----|-----|-----|-----|
| ब्रह्म तं परादाद्यो ज्यन्त्रात्मनो भूतानितं... II. iv. 6 | ... | ... | ... | 203 |
| ब्रह्मतं परादाद्यो वेदास्तं... IV. v. 7 | ... | ... | ... | 579 |
| ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत्... I. v. 4 | ... | ... | ... | 88 |
| ब्रह्म वा इदमग्र आसीदेकमेव... I. v. 5 | ... | ... | ... | 90 |

भ.

| | | | | |
|-----------------------------|-----|-----|-----|-----|
| भूमिरन्तरिक्षं... V. xiv. 1 | ... | ... | ... | 631 |
|-----------------------------|-----|-----|-----|-----|

म.

| | | | | |
|---|-----|-----|-----|-----|
| मनसैवानुद्रष्टव्यं... IV. iv. 19 | ... | ... | ... | 560 |
| मनोमयो ऽयं पुरुषः... V. vi. 1 | ... | ... | ... | 614 |
| मनो वै ग्रहः... III. ii. 7 | ... | ... | ... | 254 |
| मनो होच्चक्राम... VI. i. 11 | ... | ... | ... | 656 |
| माध्वसान्यस्य शक्रराणि... III. ix. 28 (3) | ... | ... | ... | 359 |
| मैत्रेयीति होवाच... II. iv. 1 | ... | ... | ... | 198 |
| मैत्रेयीति होवाच याज्ञवल्क्य ... IV. v. 2 | ... | ... | ... | 575 |

य.

| | | | | |
|-------------------------------------|-----|-----|-----|-----|
| यः पृथिव्यां तिष्ठन्... III. vii. 3 | ... | ... | ... | 295 |
| यः प्राणो तिष्ठन्... III. vii. 16 | ... | ... | ... | 302 |
| यः श्रोत्रे तिष्ठन्... III. vii. 19 | ... | ... | ... | 304 |
| यः सर्वेषु भूतेषु... III. vii. 15 | ... | ... | ... | 301 |

| | | | | |
|---|-----|-----|-----|-----|
| य आकाशे तिष्ठन्... III. vii. 12 | ... | ... | ... | 300 |
| य आदित्ये तिष्ठन्... III. vii. 9 | ... | ... | ... | 298 |
| य एष पतस्मिन्मण्डले पुरुषः... V. v. 3 | ... | ... | ... | 611 |
| यजुः प्राणे वै यजुः प्राणे... V. xiii. 2 | ... | ... | ... | 629 |
| यत्किंच विजिह्वास्यं... I. v. 9 | ... | ... | ... | 146 |
| यत्किंचाविह्वातं प्राणस्य... I. v. 10 | ... | ... | ... | 147 |
| यत्ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे जित्वा... IV. i. 2 | ... | ... | ... | 395 |
| यत्र वा अन्यदिव स्यात्... IV. iii. 31 | ... | ... | ... | 495 |
| यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति... II. iv. 14 | ... | ... | ... | 210 |
| यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति... IV. iv. 15 | ... | ... | ... | 586 |
| यत्सप्तान्नानि मेधया तपसाऽजनयतिपता... I. v. 1 | ... | ... | ... | 138 |
| यत्सप्तान्नानि मेधया तपसाऽजनयतिपता... I. v. 2 | ... | ... | ... | 139 |
| यत्समूलमावुद्देयुः... III. ix. 28 (6) | ... | ... | ... | 360 |
| यदा वै पुरुषः... V. x. 1 | ... | ... | ... | 619 |
| यदेव ते कश्चिदब्रवीन्म उदङ्कुः... IV. i. 3 | ... | ... | ... | 398 |
| यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे गर्दभीविपीता... IV. i. 5 | ... | ... | ... | 405 |
| यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे वकुर्वोर्णः... IV. i. 4 | ... | ... | ... | 402 |
| यदेव ते कश्चिदब्रवीन्मे विदग्धः... IV. i. 7 | ... | ... | ... | 410 |
| यदेव ते कश्चिदब्रवीन्मे सत्यकामो... IV. i. 6 | ... | ... | ... | 407 |
| यदैतमनुपश्यत्यात्मानं देवमञ्जसा... IV. iv. 15 | ... | ... | ... | 557 |
| यदिशो वेत्थ सदेवाः सप्रतिष्ठाः... III. ix. 20 | ... | ... | ... | 348 |
| यद्वृक्षो वृक्षेण रोहति... III. ix. 28 (4) | ... | ... | ... | 360 |
| यद्वै तन्न जिघ्रति जिघ्रन्वै... IV. iii. 24 | ... | ... | ... | 489 |
| यद्वै तन्न पश्यति पश्यन्वै... IV. ii. 23 | ... | ... | ... | 485 |
| यद्वै तन्न मनुते... IV. iii. 28 | ... | ... | ... | 492 |
| यद्वै तन्न रसयते... IV. iii. 25 | ... | ... | ... | 490 |
| यद्वै तन्न वदति... IV. iii. 26 | ... | ... | ... | 491 |
| यद्वै तन्न विजानाति... IV. iii. 30 | ... | ... | ... | 494 |
| यद्वै तन्न शृणोति... IV. iii. 27 | ... | ... | ... | 492 |
| यद्वै तन्न स्पृशति... IV. iii. 29 | ... | ... | ... | 493 |
| यश्चक्षुषि तिष्ठन्... III. vii. 18 | ... | ... | ... | 303 |
| यश्चन्द्रतारके... III. vii. 11 | ... | ... | ... | 299 |
| यस्तमसि तिष्ठन्... III. vii. 13 | ... | ... | ... | 300 |
| यस्तेजसि तिष्ठन्... III. vii. 14 | ... | ... | ... | 301 |
| यस्त्वचि तिष्ठन्... III. vii. 21 | ... | ... | ... | 305 |
| यस्मादूर्वाकलंवत्सरोऽदेभिः... IV. iv. 16 | ... | ... | ... | 557 |

| | | | |
|--|-----|-----|-----|
| यस्मिन्पञ्च पञ्चजनाः... IV. iv. 17 | ... | ... | 558 |
| यस्यानुचितः प्रतिबुद्ध आत्मा... IV. iv. 13 | ... | ... | 556 |
| याज्ञवल्क्य किञ्चित्तरयं पुरुष... IV. iii. 2 | ... | ... | 433 |
| याज्ञवल्क्याद्याज्ञवल्क्य... VI. v. 3 | ... | ... | 706 |
| याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञ... III. i. 9 | ... | ... | 249 |
| याज्ञवल्क्येति होवाच कतिभिरयमद्यग्निः... III. i. 7 | ... | ... | 246 |
| याज्ञवल्क्येति होवाच कत्ययमद्याध्वयुरस्मिन्... III. i. 8 | ... | ... | 247 |
| याज्ञवल्क्येति होवाच कत्ययमद्योद्गाता... III. i. 10 | ... | ... | 249 |
| याज्ञवल्क्येति होवाच यत्रायं पुरुषो न्नियत उदस्मान्... III. ii. 11 | ... | ... | 256 |
| याज्ञवल्क्येति होवाच यत्रायं पुरुषो न्नियते... III. ii. 12 | ... | ... | 257 |
| याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य... III. ii. 13 | ... | ... | 258 |
| याज्ञवल्क्येति होवाच यदिदमन्तरिक्षं... III. i. 6 | ... | ... | 245 |
| याज्ञवल्क्येति होवाच यदिदं सर्वमहोरात्राभ्यां... III. i. 4 | ... | ... | 243 |
| याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युनाऽऽप्तं सर्वं... III. i. 3 | ... | ... | 242 |
| याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्योरन्नं... III. ii. 10 | ... | ... | 255 |
| याज्ञवल्क्येति होवाच यदिदं सर्वं पूर्वं पक्षा... III. i. 5 | ... | ... | 244 |
| याज्ञवल्क्येति होवाच शाकल्यो... III. ix. 19 | ... | ... | 348 |
| योऽग्नौ तिष्ठन्... III. vii. 5 | ... | ... | 206 |
| योऽस्या पतदेवं पदं वेद... V. xiv. 4 | ... | ... | 633 |
| यो दिक्षु तिष्ठन्... III. vii. 10 | ... | ... | 299 |
| यो दिवि तिष्ठन्... III. vii. 8 | ... | ... | 297 |
| योऽन्तरिक्षे तिष्ठन्... III. vii. 6 | ... | ... | 296 |
| योऽस्तावसौ पुरुषः सोऽहमस्मिन्... V. xv. 3 | ... | ... | 645 |
| यो मनसि तिष्ठन्... III. vii. 20 | ... | ... | 304 |
| योऽयं दक्षिणाञ्क्षन्पुरुषः... V. v. 4 | ... | ... | 612 |
| यो रेतसि तिष्ठन्... III. vii. 23 | ... | ... | 306 |
| यो वा पतदक्षरं... III. viii. 10 | ... | ... | 318 |
| यो वाचि तिष्ठन्... III. vii. 17 | ... | ... | 303 |
| यो वायौ तिष्ठन्... III. vii. 7 | ... | ... | 297 |
| यो विश्वाने तिष्ठन्... III. vii. 22 | ... | ... | 305 |
| यो वै स संवत्सरः... I. v. 15 | ... | ... | 150 |
| योषा वा अग्निगौतमः... VI. ii. 13 | ... | ... | 673 |
| यो ह वा आयतनं वेद... VI. i. 5 | ... | ... | 653 |
| योह वै ज्येष्ठं च भ्रेष्टं च... VI. i. 1 | ... | ... | 651 |
| यो ह वै प्रजापतिं वेद... VI. i. 6 | ... | ... | 653 |
| यो ह वै प्रतिष्ठां वेद... VI. i. 3 | ... | ... | 652 |

| | PAGE. |
|--|----------|
| यो ह वै वसिष्ठां वेद... VI. i. 2 | 661 |
| यो ह वै संपदं वेद... VI. i. 4 | 652 |
| यो ह वै रक्षिषुःसाधनः... II. ii. 1 | 187 |
| रूपाण्येव यस्यायतनं... III. ix. 12, 15 | 342, 345 |
| रेत एव यस्यायतनं... III. ix. 17 | 346 |
| रेतस इति मा वोचत... III. ix. 28, (5) | 360 |
| रेतो होचकाम... VI. i. 12 | 657 |

व.

| | |
|-------------------------------------|-----|
| वाग्धोचकाम... VI. i. 8 | 654 |
| वाग्वै ग्रहः... III. ii. 3 | 253 |
| वाचं धेनुमुपासीत... V. viii. 1 | 617 |
| विद्युद्वज्रो ह्यष्टुः... V. vii. 1 | 616 |
| वेत्थ यथेमाः प्रजाः... VI. ii. 2 | 665 |

श.

| | |
|--|-----|
| शाकल्येति होवाच... III. ix. 18 | 347 |
| श्रोत्रं वै ग्रहः... III. ii. 6 | |
| श्रोत्रं होचकाम... VI. ii. 10 | 656 |
| श्वेतकेतुर्ह वा आरुणेयः... VI. ii. 1 | 664 |
| स पप संवत्सरः प्रजापतिः... I. v. 14 | 149 |
| स ऐक्षत यदि वा... I. ii. 5 | 22 |
| स त्रैधात्मानं व्यकुर्वता दित्यं... I. ii. 3 | 16 |
| स नैव रेमे तस्मादेकाकी न रमते... I. iv. 3 | 65 |
| स नैव व्यभवत्तच्छ्रेयो रूपमत्यसृजत... I. v. 8 | 93 |
| स नैव व्यभवत्स विशमसृजत... I. v. 6 | 92 |
| स नैव व्यभवत्स शौद्रं वरीमसृजत... I. v. 7 | 93 |
| समानमासांजीवीपुत्रात्... VI. v. 4 | 707 |
| स य इच्छेत्पुत्रो मे... VI. iv. 14 | 701 |
| स य इमां स्त्रीं क्षीर्णं कान्पूर्णां... v. xiv. 7 | 636 |
| स यत्रायमणिमानं न्येति... IV. iii. 36 | 513 |
| स यत्रायमात्मा बल्यं... IV. iv. 1 | 519 |
| स यत्रैतत्स्वन्यया चरति... II. i. 18 | 182 |
| स यथा दुन्दुभेर्न्यमानस्य... II. iv. 7 | 205 |

| | | | |
|--|-----|-----|-----|
| स यथा दुन्दुभेर्हन्यमानस्य . IV. v. 8 | ... | ... | 580 |
| स यथाद्रौघाग्नेरभ्याहितात्—व्याख्यानानि... IV. v. 11 | ... | ... | 581 |
| स यथाद्रौघाग्नेरभ्या हितात्—व्याख्यानानि... II. iv. 10 | ... | ... | 206 |
| स यथा वीणायै वाद्यमानायै... II. iv. 9 | ... | ... | 206 |
| स यथा वीणायै वाद्यमानायै... IV. v. 10 | ... | ... | 580 |
| स यथा शङ्खस्य ध्यायमानस्य II. iv. 8 | ... | ... | 205 |
| स यथा शङ्खस्य... IV. v. 9 | ... | ... | 580 |
| स यथा सर्वोसामपा... II. iv. 11 | ... | ... | 207 |
| स यथा सर्वोसामपा... IV. v. 12 | ... | ... | 582 |
| स यथा सैन्धवखिल्य उदके... II. iv. 12 | ... | ... | 209 |
| स यथा सैन्धवघनो... IV. v. 13 | ... | ... | 583 |
| स यथोर्ध्वनाभिः... II. i. 20 | ... | ... | 184 |
| स यामिच्छेत्कामये तमेति... VI. iv. 9 | ... | ... | 700 |
| स यो मनुष्याणां... IV. iii. 33 | ... | ... | 500 |
| स यः कामयेत... VI. iii. 1 | ... | ... | 681 |
| सलिल एको द्रष्टाऽद्वैतो... IV. iii. 32 | ... | ... | 499 |
| स वा अयमात्मा ब्रह्म विज्ञानमयो... IV. iv. 5 | ... | ... | 532 |
| स वा अयमात्मा सर्वेषां भूतानामधिपतिः... II. v. 15 | ... | ... | 227 |
| स वा अयं पुरुषो जायमानः... IV. iii. 8 | ... | ... | 439 |
| स वा एष एतस्मिन्बुद्धान्ते... IV. iii. 17 | ... | ... | 475 |
| स वा एष.....संप्रसादे... IV. iii. 15 | ... | ... | 473 |
| स वा एष.....स्वप्नान्ते... IV. iii. 34 | ... | ... | 512 |
| स वा एष.....स्वप्ने... IV. iii. 16 | ... | ... | 474 |
| स वा एष महानज आत्माऽजरोऽमरो... IV. iv. 25 | ... | ... | 573 |
| स वा एष महानज आत्माऽज्ञादो—... IV. iv. 24 | ... | ... | 573 |
| स वा एष महानज आत्मा योऽयं... IV. iv. 22 | ... | ... | 566 |
| स वैवाचमेव प्रथमाचत्यवहत्सा... I. iii. 12 | ... | ... | 42 |
| स ह प्रजापतिरीक्षाचके... VI. iv. 3 | ... | ... | 698 |
| स होवाच गार्ग्यो य एवायमग्नौ... II. i. 7 | ... | ... | 174 |
| स होवाच गार्ग्यो य एवायमप्सु... II. i. 8 | ... | ... | 175 |
| स होवाच गार्ग्यो य एवायमाकाशे... II. i. 5 | ... | ... | 173 |
| स होवाच गार्ग्यो य एवायमात्मनि... II. i. 13 | ... | ... | 178 |
| स होवाच गार्ग्यो य एवायमादर्शे... II. i. 9 | ... | ... | 175 |
| स होवाच गार्ग्यो य एवायं छायमायः... II. i. 12 | ... | ... | 178 |
| स होवाच गार्ग्यो य एवायं दिक्षु... II. i. 11 | ... | ... | 177 |
| स होवाच गार्ग्यो य एवायं यन्तं... II. i. 10 | ... | ... | 176 |

| | |
|---|-----|
| स होवाच गार्ग्यो य एवायं वायौ... II. i. 6 ... | 173 |
| स होवाच गार्ग्यो य एवासावादित्ये... II. i. 2 ... | 170 |
| स होवाच गार्ग्यो य एवासौचन्द्रे... II. i. 3 ... | 171 |
| स होवाच गार्ग्यो य एवसौ विद्युति... II. i. 4 ... | 172 |
| स होवाच यथा नस्त्वं गौतम... VI. ii. 8 ... | 670 |
| स होवाच यथा नस्त्वं तात... VI. ii. 4 ... | 668 |
| स होवाच दैवेषु वै गौतम... VI. ii. 6 ... | 669 |
| स होवाच न वा अरे पत्युः कामाय... II. iv. 5 ... | 200 |
| स होवाच नवा अरे पत्युः... IV. v. 6 ... | 576 |
| स होवाच प्रतिज्ञातो... VI. ii. 5 ... | 669 |
| स होवाच महिमान एवैषा... III. ix. 2 ... | 335 |
| स होवाच यदूर्ध्वं गार्गि... आकाश एव तदेतत्... III. viii. 4, 7 313 & 317 | |
| स होवाच याज्ञवल्क्यः प्रिया वतारे... II. iv. 4 ... | 199 |
| स होवाच याज्ञवल्क्यः प्रिया वै बलु... IV. v. 5 ... | 576 |
| स होवाच वायुर्वै गौतम तत्सूत्रं... III. vii. 2 ... | 294 |
| सहोवाचाजातशत्रुः प्रतिश्लोमं... II. i. 15 ... | 180 |
| स होवाचाजातशत्रुः रतावत्... II. i. 14 ... | 179 |
| स होवाचाजातशत्रुर्यवैष एतत् सुप्तोऽभूद्य... II. i. 16 ... | 181 |
| स होवाचाजातशत्रुर्यवैष एतत् पुरुषः स्तदेषां... II. i. 17 ... | 181 |
| स होवाचैतद्वै तदक्षरं... III. viii. 8 ... | 316 |
| स होवाचोवाच वै सोऽगच्छन्वै... III. iii. 2 ... | 262 |
| स होवाचोषस्तश्चाक्रायणो... III. iv. 2 ... | 267 |
| सा चेदस्मै न दद्यात्काममेनां... VI. iv. 7 ... | 700 |
| सा चेदस्मै न दद्यादिन्द्रियण... VI. iv. 8 ... | 700 |
| स होवाच विज्ञायते हास्ति... VI. ii. 7 ... | 669 |
| स होवाच यथा नस्त्वं गौतम... VI. ii. 8 ... | 670 |
| साम प्राणो वै साम प्राणे... V. xiii. 3 ... | 629 |
| सा वा एषा देवता दुर्नाम... I. iii. 9 ... | 43 |
| सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहस्य... I. iii. 10 ... | 43 |
| सा वा एषा देवतैतासां मृत्युमपहस्यायैना... I. iii. 11 ... | 44 |
| सा ह वागुवाच... VI. i. 14 ... | 659 |
| सा हेयमीक्षांचक्रे... I. iv. 4 ... | 66 |
| सा होवाच नमस्तेऽस्तु... III. viii. 5 ... | 314 |
| सा होवाच ब्राह्मण... III. viii. 12 ... | 320 |
| सा होवाच मैत्रेयी । यन्तु म इयं वित्तेन पूर्णा स्योत्कथं... II. iv. 2 ... | 198 |
| सा होवाच मैत्रेयी । यन्तु म इयं वित्तेन पूर्णास्यात्स्यां... IV. v. 3 ... | 575 |

| | | | | |
|---|-----|-----|-----|----------|
| सा होवाच मैत्रेयी येनाहं... II. iv. 3 | ... | ... | ... | 193 |
| सा होवाच मैत्रेयी... IV. v. 4 | ... | ... | ... | 575 |
| सा होवाच मैत्रेय्यत्रैव मा भगवानमुमुहूष... II. iv. 13 | ... | ... | ... | 210 |
| सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्त... IV. v. 14 | ... | ... | ... | 584 |
| आ होवाच यदुर्ध्वं याज्ञवल्क्य... III. viii. 3, 6 | ... | ... | ... | 313, 314 |
| सा होवाचाहं वै त्वा... III. viii. 2 | ... | ... | ... | 312 |
| सैषा गायश्येतस्मिंस्तु रीये... V. xiv. 5 | ... | ... | ... | 634 |
| सोऽकामयत द्वितीयो... I. ii. 4 | ... | ... | ... | 19 |
| सोऽकामयत भूयसा... I. ii. 6 | ... | ... | ... | 25 |
| सोऽकामयत मेध्यं... I. ii. 7 | ... | ... | ... | 26 |
| सोऽबिभेत्तस्मादेकाकी... I. iv. 2 | ... | ... | ... | 64 |
| सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः... I. iii. 19 | ... | ... | ... | 50 |
| सोऽवेदहं वाव सृष्टिः... I. iv. 5 | ... | ... | ... | 68 |
| सोऽप्यन्तीमद्भिरभ्युक्षति... VI. iv. 23 | ... | ... | ... | 702 |
| स्वप्नान्त उच्चावचमीय मानो... IV. iii. 13 | ... | ... | ... | 469 |
| स्वप्नेन शरीरमभिग्रहस्य... IV. iii. 11 | ... | ... | ... | ... |

ह

| | | | | |
|------------------------------------|-----|-----|-----|-----|
| हिरण्मयी अरणी याभ्यां ... VI. 4 22 | ... | ... | ... | 702 |
| हिरण्मयेन पात्रेण V. xv. 1 | ... | ... | ... | 644 |